

222-23

A N  
*Historical Geography*  
OF THE  
OLD TESTAMENT:  
In Three VOLUMES.

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V O L. I.

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Being a *Geographical* and *Historical* Account of the several Places, Countries, or People mentioned in the Book of *Genesis*; very useful for Understanding the History of the said Book. To which End it is also illustrated with MAPS and other Cuts, and there is added a CHRONOLOGICAL TABLE.

The Principal Particulars described in this Treatise, are, 1. The Situation of the *Garden of EDEN*; 2. The Structure or Make of NOAH's *Ark*, together with the Place whereon it rested; 3. The Original Plantations after the Flood; 4. and Lastly, The Travels of the Three Celebrated Patriarchs, *Abraham*, *Isaac* and *Jacob*.

There are also several *Texts* occasionally explain'd.

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By EDWARD WELLS, D. D. Rector of  
*Cotesbach* in *Leicestershire*.

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OLD TESTAMENT  
OF THE  
HISTORICAL GEOGRAPHY  
IN THREE VOLUMES.

1. 10 V

NOTES ON THE HISTORY OF THE  
M.A.P. AND ITS  
PUBLICATIONS



**TO THE**  
**Honourable LADY,**  
**THE**  
**Lady Essex Mostyn,**

Daughter to the Right  
Honourable the Earl of  
Nottingham, and Wife  
to the Worthy Baronet,  
Sir Roger Mostyn, of Mo-  
styn in Flintshire, North-  
Wales.

**MADAM,**

**H**AVING Dedicated the First  
Part of my *Geography of*  
*the NEW TESTAMENT,*  
to Her Sacred Majesty, and the  
A 2 second

## The *Dedication.*

second Part thereof to the Right Honourable Baroness, the Lady *Crew*, I judg'd it most suitable to address likewise this first Volume of my *Geography of the OLD TESTAMENT*, to some Person of Quality of the same Sex. And being thus far determined, your Ladyship presently occurred to my Thoughts, and that on more Accounts than one.

I justly esteem it no small Honour to me, that I am not only known, both to the noble *English* Family of the Earl of *Nottingham*, of which your Ladyship is descended, and to the great *Ancient-British* Family of the *Mostyn's* of *Mostyn*, into which your Ladyship is married; but have also received peculiar Favours from both Families.

And



## The Dedication.

And though these Considerations are sufficient to induce me to lay hold of this Opportunity, publickly to pay my Respects to both Families, by Dedicating this Treatise to your Ladyship, so worthy and eminent a Part of both; yet there is not wanting another Consideration which does fully determine me herein, namely, the Consideration of your Ladyship's own personal Endowments.

For it is no small Addition to your Ladyship's worth, that you are not one of those, who only (in the Words of our ingenious Cowley)

*Great by being Born are Grown,  
Their Mother's Labour, not their Own;  
Fortune's Jewels, moulded Bright,  
Brought forth with their own Fire and  
(Light.*

## The Dedication.

but that you have enhaunced the Greatness of your Birth and natural Faculties, by the great Acquisitions of your own Study and Industry ; and to the Ornaments of Nature and Fortune, have added the acquired and more valuable Ornaments of Knowledge and Learning.

And this your Ladyship has done to so great a Degree, that as you *equal* the Rest of your Sex, in those Accomplishments that are usually esteemed proper thereunto ; so you *excell* the Generality of it in this, that to your Female Accomplishments you have super-added those other of Understanding, and being skill'd in the *Learned Languages* ; even so far as to be able in your tender Years, to pen therein ingenious Compositions both of Prose and Verse : Accomplishments so rarely

## The Dedication.

rarely to be met with (at least now-adays) in the Female Sex, that they seem hereupon to be usually, how unjustly soever, esteemed as proper to the Male Sex.

But your Ladyship is a pregnant Instance of the Female Abilities, even in this Respect. And if other Ladies will not be prevailed upon, to be at the Pains to follow your illustrious Example ; yet they must be obliged to you, for thus as it were vindicating your Sex, from an Imputation it seems *now-a-days* to ly under.

I say, *now-a-days* ; because there is some Ground for thinking, that in the Earlier Ages of the World, Learning was more generally cultivated by the Female Sex ; and, that, hence more honourable and just Notions of



## The Dedication.

the Female Abilities, than are commonly to be met with among us, were entertained by the Ancients; who, as they acknowledged an *Apollo* for the God, so owned a *Minerva*, and no fewer than *nine Muses*, for so many Goddesses of Learning.

Besides, the known Wish of the witty Epigrammatist may be taken as an Argument, not only that Women were look'd on in those Times as no less *capable* of Learning than Men; but that also the former did then sometimes *out-do* the latter in the Learned Sciences. 'Tis true, that the Wish carries in it a shrewd Reflection on the *Roman Ladies*, as to the Point of managing their Learning. But had *Martial* been so happy (for an Happiness he would doubtless have accounted it) to have conversed with your  
Lady.

## The Dedication.

Ladyship, he would quickly have seen Cause, at least to change his Notions as to your Ladyship's particular and prudent Conduct; if not to have quite chang'd his Wish, and instead of the Negative, to have put the Affirmative,

*sit doctissima Conjux.*

Not but that it is apparent, to the further Commendation of your Ladyship, that you, out of your great Modesty and Humility, rather approve the Poet's Wish, as it at present stands in the Negative. Of which you have given a clear Proof, by making choice of no less learned a Gentleman for your Husband, than the worthy Baronet, Sir Roger Mostyn; a Gentleman remarkable, not only for his extraordinary Learning; but also for his extraordinary Affection

to

## The Dedication.

to the Seats of Learning. Inso-  
much that he chose studiously to  
imploy, in the famous University  
of *Oxford*, many more than Or-  
dinary of those younger Years,  
which other Gentlemen are too  
commonly apt, either to *idle*  
*away* in the Country, or else to  
*debauch away* in the Town. In  
a Word, He was pleased to look  
on the *University of Oxford* as  
his HOME, rather than his  
own (*Mostyn*) till such time as  
he had the happy Opportunity  
of bringing an *University* to his  
*Mostyn*, by bringing thither the  
learned Lady *ESSEX*. And  
even now his Affections to his  
learned *Mother*, come short of  
none, but (as they ought) those  
to his learned *Wife*.

I am sensible, Madam, that  
your Virtues and Endowments  
are a Subject too copious to be  
duly



## The Dedication.

duly treated of, within the usual Bounds of an *Epistle Dedicatory*. And therefore I shall only beg Leave to observe further, that it was no other than requisite for me to make Choice of so *Learned*, as well as *Noble* a Patroness; because, in the following Treatise, I have by the Nature of the Subject been obliged contrary to my First Intentions, to have frequent Recourse to the *learned Languages*.

And as your Ladyship's Learning renders you *able*, so I doubt not but the Design of this Treatise (it being to illustrate a Part of the sacred History) will render you *willing* to peruse it. And as your Ladyship's Candour will also render you no less willing, to *excuse* the Errors you may meet with; so if  
THE  
you

## The Dedication.

you shall please withal to correct  
them ; it will be esteemed, not  
as a bare Obligation, but as a  
signal Honour done to

**Your LADYSHIP'S**

**Most Humble Servant,**

**Edward Wells.**

**Cotesbach,  
October 21.**

**1710.**

**THE**

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THE  
P R E F A C E.

**I***T is now very near two Years ago, since the Bookseller called upon me for my Geography of the OLD TESTAMENT, which, in the Preface to the First Part of my Geography of the NEW TESTAMENT, I intimated was intended by me. It was a long Time after, before I could get Leisure to set about the Work; which being drawn up, amounted to such a Bulk, that I have judged it best to distinguish it into three Volumes.*

*I need say no more of the Design of this Work in general, and the Method observed therein, than  
that*



## The Preface.

*that they are of a like Nature with the Design and Method of my Geography of the New Testament.*

*The most observable Difference, between one Work and the other, is this, that in my Geography of the Old Testament, I have found it requisite, to have frequent Recourse to the Hebrew Language, and to make use of some Terms of the Hebrew Grammarians; which, because it is likely some Readers may not be acquainted with, I judged this the most proper Place to explain them in.*

*And in Order to the better Understanding of the said Grammatical Terms, as also of what else is observed in the following Treatise, with reference to the Hebrew Language; it seems very convenient to lay here before the Reader the Hebrew Alphabet, which stands as follows.*

Name

# The Preface.

| Name.  | Letter. | Pronunciation.          |
|--------|---------|-------------------------|
| Aleph  | א       | A Bare opening of the   |
| Beth   | ב       | B Mouth, or soft        |
| Gimel  | ג       | G tending forth of      |
| Daleth | ד       | D the Breath.           |
| He     | ה       | H or An harsh breathing |
| Vau    | ו       | V Consonant.            |
| Zain   | ז       | Z                       |
| Cheth  | ח       | Ch or An harsher brea-  |
| Teth   | ט       | T thing.                |
| Jod    | י       | J Consonant.            |
| Caph   | כ       | C                       |
| Lamed  | ל       | L                       |
| Mem    | מ       | M                       |
| Nun    | נ       | N                       |
| Samech | ס       | S                       |
| Gnain  | ע       | Gn or the most harsh    |
| Pe     | פ       | P breathing of all.     |
| Tzade  | צ       | Tz                      |
| Koph   | ק       | K                       |
| Resch  | ר       | R                       |
| Schin  | ש       | Sch                     |
| Thau   | ת       | Th.                     |

*Of these two and twenty Letters,  
five are writ after a peculiar Man-  
ner, when they come at the End of a  
Word, viz. Caph ך Mem ם Nun ן  
Pe ף Tzade ץ.*

It

## The Preface.

It is also observable, that none of the Letters of the Hebrew Alphabet are Vowels, there being originally no Characters for these, as is probable, forasmuch as in the Old-Hebrew Text no Vowels are expressed. The Characters, whereby the Vowels are expressed in the present Hebrew Bibles, as also those whereby the Consonants are expressed, were taken from the Chaldeans, and learnt by the Jews, and brought into use among them, during the Babylonish Captivity. So that what is now-a-days call'd the Hebrew Text, is in reality no other than the Hebrew Text expressed in Chaldee Characters, whether Consonants or Vowels. The true old Hebrew Characters are those now-a-days call'd the Samaritan Characters; among which (as I said above) there are none for Vowels.

Lastly,



## The Preface.

Lastly, It is only further observable, as to our present Purpose, that the Hebrew Letters are distinguish'd into Radicals, and Servils. For the Hebrew Grammarians call their primitive Words, Radixes or Roots, as being those from which the derivative Words do as it were spring or arise. Hence such Letters as go to make up the Radix or primitive Word, are called in respect thereof Radical Letters. But such other Letters as, being added to the Radix, serve to form any derivative Word from it, are thence called Servil Letters. Now the Letters which most usually serve to this purpose, are contained in this Word הממנתי Heemanti, whence they are called the Heemantick Letters.

What has been here laid before the Reader, will enable him to have a competent Understanding of  
b what-

## The Preface.

*whatever (if I remember aright) is said in the following Treatise, with reference to the Hebrew Tongue, and will particularly be of great Use in Understanding, how to trace out the Etymology or Derivation of Names, and thereby the Original of Nations. For from what has been observed, it is evident, that in the Etymology of Names from the Hebrew Tongue, the Letters of the Radix are chiefly, if not solely to be regarded.*

*As to what particularly concerns this first Volume of my Geography of the Old Testament, it is requisite only to observe to the Reader, that in the Account of the Situation of the Garden of E D E N, I have taken a great deal from the learned Huet, Bishop of Soissons in France, as having (I think) wrote best on that Subject. In the Account of the original Plantations*

## The Preface.

tions of Mankind after the Flood,  
I have receiv'd great Help from our  
learned Countryman, Mr. Mede,  
and the learned Frenchman, Mon-  
sieur Bochart. As to the Descrip-  
tion of Noah's Ark, it is taken  
from the famous Mathematician,  
Bishop Wilkins, his Tract, insented  
by Mr. Pole into his Synopsis  
Criticorum.

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b 2 THE



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THE  
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A Cata-



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ted or peopled by the Descendants of  
Japhet, eldest Son of Noah ; shewing  
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*A Cut of Noah's Ark.*

#### ERRATA.

PAGE 17. Line 22. read *Masate*. p. 22. l. 15. r. §. 9. and 10. p. 41. l. 28. r. *wherewith*. p. 51. l. 24. blot out, in. p. 55. l. 21. r. *Surname*. p. 73. Column. 1. for *Langifer*. r. *Rangifer*. p. 74. l. 14. after, and *Alcis* under the latter, add, *are not distinct Species from the Sheep and Goat*) yet, &c. p. 78. l. 14. r. *Partition*. p. 87. in the Sum at the Bottom of the Page, for *Beefs*. r. *Cubits of Hay*. p. 93. l. 22. r. in *their Lands*. p. 152. l. 7. r. 17. p. 161. l. 6. r. 17. p. 169. l. 16. r. *Osage*. p. 185. l. 3. r. *Arrapachitis*. p. 191. in marginal Note 3. r. *Of the Nation of Canaan*. p. 195. l. 23. r. *'tis likely*. p. 210. l. 7. put the Comma after *Northwards*. p. 214. l. 23. r. *Ἀσσυρίων*. p. 232. l. 11. r. *Asshur* or *Assyria*. p. 242. l. 23. r. *Chalach*. p. 267. l. 11. r. *the Arvadites, who seated*. p. 277. l. 19. r. *with Lot*. p. 281. l. 15. r. *Bourns*. p. 291. l. 25. r. *ἀσφαλτος*. p. 293. l. 22. r. *Bitumen for Mortar*. Now, &c. p. 303. l. 5. r. *the five Kings*. p. 311. l. 11. r. *Eusebius* for *Casotius*. p. 323. l. 12. r. *should extend*. p. 328. l. 18. blot out, and. p. 333. l. 9. r. *Heb. 11. 17*. p. 344. l. 11. r. *those*. p. 352. l. 14. r. *thereabout*. p. 364. l. 3. blot out, *the*. p. 366. l. 9. r. *those*. N. B. Page 244. for CHAP. V. read CHAP. VI. and accordingly correct all the following Chapters.





35 40 45

45

A MAP of the Situation  
of <sup>e</sup>GARDEN of EDEN  
as also of M<sup>T</sup> ARARAT, whereon  
the Ark rested.

Place this Map facing pag. 1.





Mount Caucasus

CASPIAN  
or  
HYRCANIAN  
SEA

MARGIANA

rates Head

ARMENIA

Gordiean M<sup>t</sup> where  
Ark supposed to rest.

Ararat

ASSYRIA

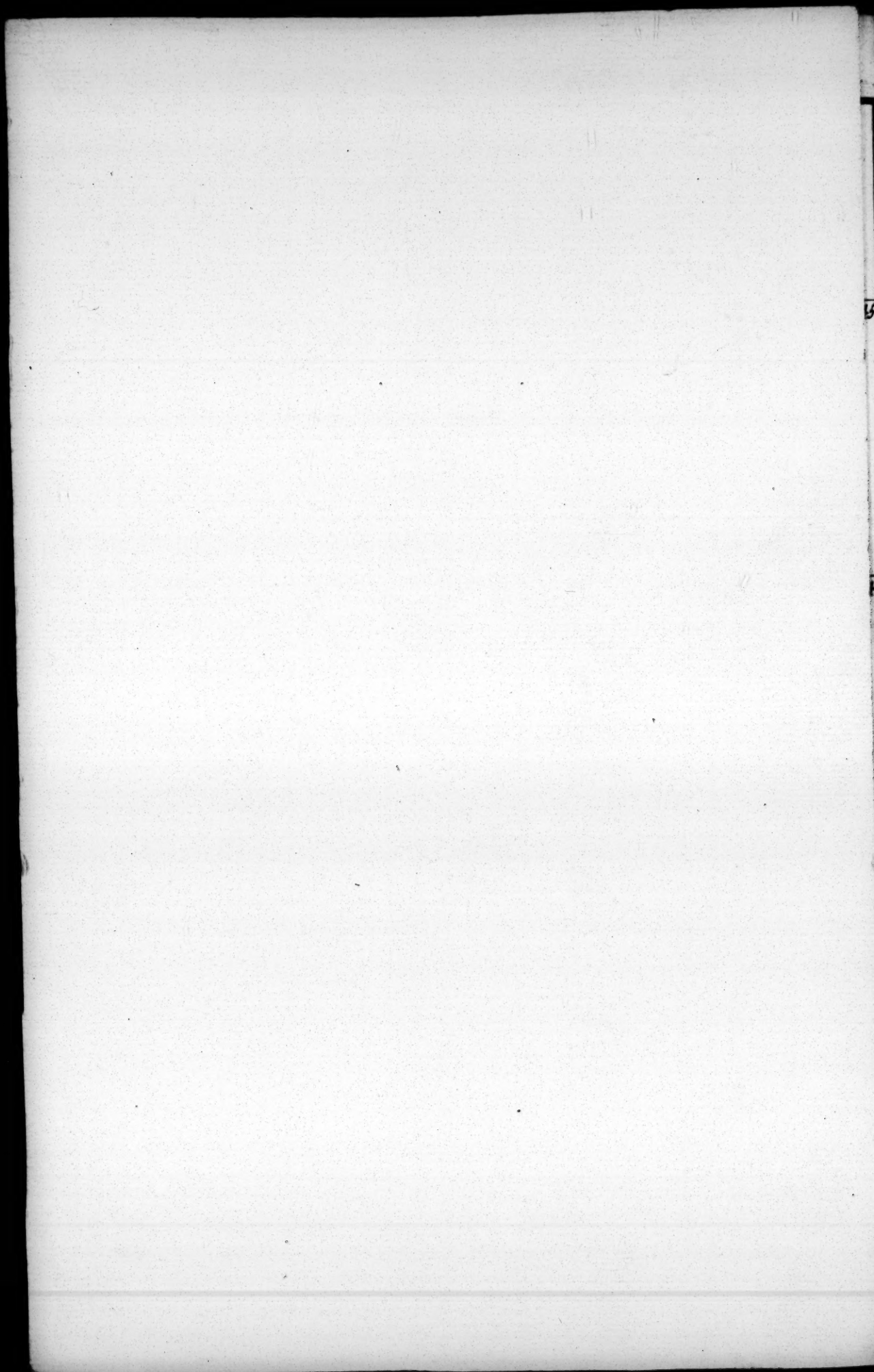
of Tigris R.

Garden of  
Eden

of  
CUSH

PERSIAN  
GULF

Anuctha





A N

# Historical Geography OF THE OLD TESTAMENT.

## CHAP. I.

*Of the Places of the Antediluvian World, mention'd in Sacred History; viz. the Garden of Eden, the Land of Nod, and the City of Enoch.*

**A**S the Sacred History is very <sup>i.</sup> short in other Particulars relating to the *Antediluvian* World, (that is, to the State of the World *before the Flood,*) so is it in reference to its Geography; All the Places thereof mention'd by Moses, being either the *Garden of Eden,*

*The Places of the Antediluvian World, mention'd in Sacred History.*

B with

Vol. 4. with such Places as belong to the Description of its Situation, or else the Land of Nod, and the City of Enoch built therein. I shall speak of each:

2. To begin then with the Garden of Eden. As it was by far the most remarkable Place of the Antediluvian Earth, so its Situation is more fully and particularly set down by Moses in these Words; (Gen. 2. v. 8 and 10, to the 14th inclusively.) And the Lord God planted a Garden Eastward in Eden. — And a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads. The Name of the first is *Pison*: that is it, which compasses the whole Land of *Havilah*, where there is Gold; and the Gold of that Land is good: There is *Bdellium* and the *Onyx-stone*. And the Name of the second River is *Gihon*: The same is it, that compasses the whole Land of *Cush*. And the Name of the third River is *Hiddekel*: That is it, which goes before *Assyria*. And the fourth River is *Euphrates*.

The Situation of the Garden of Eden described by Moses.

From

## Of the Garden of Eden.

3

From this Account we learn, first, Vol. I. in what Country the Terrestrial Paradise was situated; namely, in the *Country of Eden*. The Word *Eden* in the Hebrew Language, according to its primary and common Acceptation, denotes *Pleasure* or *Delight*. Whence the same Word came, in a secondary Acceptation, to be imposed as a proper Name on several Places of a more than ordinarily *Pleasant* and *Delightful* Situation.

3.  
The Word *Eden* imposed as a proper Name on several places, and why.

Such was that spoken of by the Prophet *Amos*, chap. i. v. 5. *I will break also the Bar of Damascus, and cut off the Inhabitant from the Plain of Aven, and him that holds the Scepter from the House of Eden: and the people of Syria shall go into Captivity unto Kir, saith the Lord.* The *Eden* here mention'd was (as the learned Bishop of *Soisson*, P. D. *Huet* thinks) a Valley situated between the Mountains of *Libanus* and *Anti-libanus*, and so in that part of *Syria*, whereof *Damascus* was the Metropolis. This Valley (adds he) deserved the Name of *Eden*, or rather of *Beth-Eden*, that is to say, *House of Pleasure*, by reason of its Fertility and Pleasantness. This

4.  
The *Eden*, or rather *Beth-eden*, mention'd by the Prophet *Amos*, what and where.



Vol. I. induced some to believe, that the Earthly Paradise stood here; and they were the more persuaded of it, because they found in the Neighbourhood a Town called *Paradise*, mention'd by † *Pliny* and *Ptolemy*. They sought also here the Place, where *Adam* was created, and that where *Cain* killed his Brother *Abel*, and persuaded themselves that they had found them here. To this Account of Bp. *Huet* it may be added, that this seems to be the Place † *Mr. Maundrel* takes notice of, in his Journey from *Damascus* towards *Tripoli*; where he tells us, that having travell'd four Hours and a half from *Damascus*, he came to a small Village called *Sinie*, just by which is an antient Structure on the Top of an high Hill, suppos'd to be the Tomb of *Abel*, who (as the same Author tells us) is said by some to have been murder'd by his Brother in this Place. The Tomb is thirty Yards long, and yet it is here believed to have been but just proportion'd to the Stature of him, who was buried in

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† *Plin. lib. 5. cap. 23. Ptolem. Afiz Tab. 4.*

† *Journey from Aleppo to Jerusalem, pag. 132.*

*Of the Garden of Eden.*

5

it. Here (adds Mr. *Maundrel*) we enter'd into a narrow Gut, between two steep rocky Mountains, the River *Barrady* running at the bottom. On the other Side of the River were several tall Pillars, which excited our Curiosity to go and take a nearer view of them. We found them Part of the Front of some antient and very magnificent Edifice, but of what kind we could not conjecture. Now these two Accounts of the two foremention'd ingenious Writers, being laid together, will (I think) afford great Light for the right and clear understanding of the *Eden*, or rather *Beth-Eden*, mention'd in the fore-cited Place of the Prophet *Amos*. For 'tis not unlikely, that this whole little Valley, lying thus between two steep rocky Mountains, and having the River *Barrady* running along the bottom of it, might formerly have the Name of *Eden* given to it. But however this was, whether it had the very Name of *Eden*, or no; 'tis not to be doubted, but it was esteem'd a *Pleasant* Place, and that this was the Inducement to build here the foremention'd Edifice, which by Reason of

## 6      *The Geography of the Old Test.*

Vol. I. such its pleasant Situation was call'd  
 ~~~~~ *Beth-Eden.* And, since this Edifice  
 appears by its present Ruins to have  
 been so very Magnificent, 'tis most  
 highly probable, that it was a Royal  
 Structure, and no other than a *Plea-*  
*sure-House* (or † *Buon Retiro*) of the  
 Kings of *Syria*, being at the distance  
 of four or five Hours riding from *Dam-*  
*ascus*, the Capital City of that King-  
 dom; and so at a very convenient  
 distance for such a Seat of Pleasure  
 or Retirement. Hence the Ruine of  
 the King of *Syria* is elegantly, as well  
 as appositely express'd, by God's *cut-*  
*ting off him that holds the Scepter from*  
*Beth-Eden*, this being the Place where  
 the said Kings of *Syria* were wont  
 chiefly to please and recreate them-  
 selves. But of this enough.

5. Besides the *Eden* thus mention'd by  
 the Prophet *Amos*, there is also a  
 Village called *Eden*, near *Tripoli* in  
*Syria*, on the Mount *Libanus*, where  
 some likewise have placed the Earthly  
 Paradise. This Village is also taken  
 notice of by Mr. *Maundrel*, who tells  
 us, that having gone for three Hours

*A Village  
 near Tri-  
 poli in Sy-  
 ria, called  
 Eden.*

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† The King of Spain has a Seat so named.



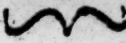
## Of the Garden of Eden.

7

cross the Plains of *Tripoli*, he arrived Vol. I.  
at the Foot of *Libanus*; and from  
thence continually ascending, not  
without great Fatigue, came in four  
Hours and an half to a small Village  
called *Eden*, and in two Hours and  
an half more to the *Cedars*.

Further, it is not to be question'd, 6.  
but from the Hebrew Word *Eden* has  
been derived the Word *Adena* or *Ada-  
na*, which we find in Greek and La-  
tin Authors, given as a proper Name  
to several Towns. There was a Town  
in *Cilicia* of this Name, pleasantly si-  
tuated in a fruitful Soil. There is al-  
so a famous Port in *Arabia*, on the  
Entrance of the Red Sea, called *Ade-  
na* or *Aden*; which (to use Bishop  
*Huet's* Expression) for having been the  
most delightful Place of a very de-  
lightful Country, I mean, of *Arabia  
Felix*, has been called it self *Arabia  
Felix*, as comprehending in it all the  
Beauties of that Country. And besides  
this *Adena*, there was another in the  
Middle of the same Country, bearing  
the same Name with the first, for the  
same Reason. Whence it is no won-  
der, that the *Arabians* inhabiting that

Several  
Places cal-  
led Adena  
or Adana,  
a Word  
probably  
derived  
from the  
Hebrew  
Eden.

Vol. I. Province, believed that Paradise was  
 amongst them.

7. The Instances already brought are  
 The Marks  
 whereby  
 Moses di-  
 stinguishes  
 the Situa-  
 tion of the  
 Earthly  
 Paradise.  
 sufficient to shew, that the Word *Eden*  
 was impos'd as a proper Name, on  
 several Places. And 'tis certain, that  
 none of the foremention'd Places was  
 the *Eden*, wherein the Earthly Para-  
 dise was seated; and that for this  
 Reason, because the Marks, whereby  
*Moses* describes the Situation of the  
 Earthly Paradise, are not to be found  
 in any of the said Places. We are  
 therefore to proceed, and enquire  
 where the said Marks are to be found;  
 and in order thereto it must be confi-  
 dered, what are the Marks themselves,  
 or what in short they amount to,  
 which is this, *viz.* that the *Eden*,  
 wherein God planted the Garden of  
 Paradise, lay on a River or single  
 Channel, which out of *Eden* was  
 parted into four Heads or Rivers, by  
 name *Pison*, *Gibon*, *Hiddekel* and *Pe-  
 rath* or *Euphrates*. If therefore these  
 four Rivers can be found, having  
 somewhere a single Channel com-  
 mon to them all, then we may rest  
 assured, that on that single Chan-  
 nel or River lay the *Country of E-  
 den*,

## Of the Garden of Eden.

9

den, wherein was seated the Earthly Vol. I.  
Paradise.

We are therefore, in the first place, 8.  
to find out the true Situation of the <sup>Moses's</sup> four Rivers here specified by *Moses*. <sup>Description</sup> of the Ri-  
I shall take them in the same Order <sup>ver Pison,</sup> they are mention'd by *Moses*, and  
shall therefore begin first with *Pison* ;  
the Situation whereof is thus descri-  
bed by the said Sacred Historian: *The*  
*Name of the first* (namely, River) *is*  
*Pison* : *That is it, which compasseth the*  
*whole Land of Havilah, where there is*  
*Gold ; and the Gold of that Land is*  
*good : There is Bdelium and the Onyx-*  
*stone.*

From hence 'tis evident, that in 9.  
order to find out the River *Pison*, we <sup>The Land</sup>  
must first find out the Land of *Havi-* <sup>of Havilah,</sup>  
*lah* here mentioned. And in doing <sup>said by Mo-</sup>  
this, we can't follow better Guides <sup>ses to be</sup>  
than the Sacred Writers. We read <sup>washed by</sup>  
then of a Country called *Havilah* in <sup>the River</sup>  
two other Places of Scripture, *viz.* <sup>Pison,</sup>  
*Gen. 25. 18,* and *1 Sam. 15. 7.* <sup>where</sup>  
In the former of these two Places *Moses* <sup>seated.</sup>  
informs us, that the *Ishmaelites* (or  
Posterity of *Ishmael*) *dwelt from Ha-*  
*vilah unto Shur, that is before Egypt,*  
*&c.* In the latter we are informed,  
that



Vol. I. that *Saul smote the Amalekites from Havilah, until thou comest to Shur, that is before Egypt.* In both which Places by this Expression, *from Havilah unto Shur*, is probably meant the whole Extent of that part of *Arabia*, which lies between *Egypt* to the West, and a certain Channel or River (which empties it self into the *Persian Gulf*) to the East. For that *Shur* was the Western Extremity of this Part of *Arabia*, is evident from *Exod. 15. 22.* where we read, that *Moses brought Israel from the Red Sea, and they went out into the Wilderness of Shur.* So that *Shur* was that Part of *Arabia*, which came up to the Bottom of the Red Sea or *Arabian Gulf*, and so join'd on to *Egypt*. And as it thus clearly appears, that *Shur* was the Western Extremity of that Part of *Arabia* we are speaking of; so it seems no less clear, that *Havilah* was the Eastern Extremity of the same; and that not only from the Import of the fore-cited Expression, but also forasmuch as, in common Authors, we find here placed a People, whose Name, tho' somewhat varied by various Authors, yet in all the several Variations of it, retains

## Of the Garden of Eden.

II

tains visible Footsteps of the Name of Vol. I.  
 their Forefather *Havilah*, or as it is  
 written more agreeably to the Original Hebrew word, *Chavilah*. Thus by  
*Eratosthenes* are placed in these Parts  
 the *Chaulothæi*, by *Festus Avenius* the  
*Chanlosij*, by *Dionysius Periegetes* the  
*Chablasij*, and by *Pliny* the *Chavelei*;  
 all retaining in their Name most of  
 the † Radical Letters of the Word  
*Chavilah*. So that from hence may  
 safely be concluded, that this Eastern  
 Tract of *Arabia*, lying near and on  
 the Bottom of the *Persian Gulf*, was  
 formerly and in the time of *Moses*  
 known by the Name of *Havilah*. Here-  
 upon many learned Men amongst the  
 Modern Writers have acknowledged  
 this to be the Situation of *Havilah*,  
 as *Steuchus*, *Beroaldus*, *Grotius*, *Hornius*,  
 and *Bochartus*.

But yet this is not enough for our 10.  
 purpose. Before we can be assured, Gold, and  
 that this is that *Havilah*, which was that Good  
 washed by the R. *Pison*; we must be Gold in  
 assured also, that there is, or at least the Land  
 formerly was therein *Gold*, and that of *Havilah*,  
 Good Gold; as also that there is or as seated  
 according  
 to our Hy-  
 pothesis.

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† What a Radical Letter is, see in the Preface.

was

Vol. I. was therein *Bdellium* and the *Onyx-stone*. And of these Particulars we may be well assured without great difficulty. For Authors, both Sacred and Profane, do very much commend the Gold of *Arabia*. *Diodorus*† writes, that in *Arabia* was found Natural Gold, of so lively a Colour, that it was very much like the Brightness of the Fire; and so fixed, that it wanted neither Fire nor Refining to purify it. 'Twill appear hereafter, that *Ezekiel* had regard to these Parts, when he says to the City of *Tyre*: *The Merchants of Sheba and Raamah, they were thy Merchants: They traded in thy Fairs with the chief of all Spices, and with all Precious Stones, and Gold. Haran, and Cannech, and Eden, the Merchants of Sheba, Affhur and Chilmad were thy Merchants, &c. Ezek. 27. 22, 23.* There was a great Communication between all these Nations thro' the *Euphrates* and the *Persian Gulf*; and we must particularly observe, that the Prophet expressly names *Eden* among the Countries or Places lying in these Eastern Parts, and some

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† Lib. 2. & 3.



of which lay in the Neighbourhood Vol. I  
 of *Havilah*. So that there being both  
 an *Eden* and an *Havilah* situated in  
 these Easterly Parts, there are further  
 Grounds to conceive, that these were  
 no other than the *Eden* and *Havilah*  
 mention'd by *Moses* in the Description  
 of the Situation of the Earthly Para-  
 dise. Moreover, *Arabia* thus abound-  
 ing with Gold, and that very fine  
 Gold, no doubt but it very much  
 dealt in it with the neighbouring Pro-  
 vinces, situated along the *Euphrates*,  
 which was then very Populous, if not  
 the most Populous Country in the  
 World: And the Province of *Hawi-  
 lah*, lying between those Countries,  
 besides the Gold of its Own, had  
 (we may reasonably suppose) a great  
 deal also from the neighbouring Pro-  
 vinces, by the Traffick and Enter-  
 course of Merchants. And thus much  
 for the Gold of *Havilah*.

The Sacred Text informs us, that  
 the same Country was remarkable for  
 (what is call'd in *Hebrew*) *Bedolach*,  
 or (as it is usually render'd) *Bdellium*;  
 which Word is very variously trans-  
 lated by Interpreters. But of all these  
 various Opinions, the most probable,  
 and

II.

The He-  
 brew Word  
*Bedolach*  
 is variously  
 interpret-  
 ed.

Vol. I. and which most divide the Learned, are, that which takes *Bedolach* for an *Aromatic Gum*, and that which takes it for *Pearls*. The Place of the Book of *Numbers* (viz. *Numb. 11. 7.*) which is wont to be quoted in defence of this last Opinion, seems to be so plain and decisive, that no good Exception can be made against it. For *Moses* intending to describe the *Manna* says, that it was like the Seed of *Coriander*, and the Colour thereof as the Colour of *Bedolach*. Now it is evident from another Description of the same *Manna*, which is to be found *Exod. 16. 14, & 31.* that it was White (according to the Translation of the seventy Interpreters, and follow'd, *v. 31.* in our Common Translation) which is apposite to *Pearls*, as also is the Roundness of *Manna*, but in no wise to the *Bdellium Gum*. Hence it is, that the *Talmudists* (as *Monf. Bochart* has learnedly observ'd) mentioning this Description of *Manna*, as it is in the Book of *Numbers*, instead of saying, that it was of the Colour of *Bdellium*, said, that it was of the Colour of

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\* Hieroz. part 2. l. 5. c. 5.

*Pearls.* But we need take no part in Vol. I. this Dispute : It will be enough for our purpose to shew, that, whether the *Hebrew* Word *Bedolach* be taken for *Pearls*, or for *Bdellium* Gum, both are to be found in the Land of *Havilah*.

For, as for *Pearls*, it is most certain, that there is no Place in the World, that produceth so Fine ones, and in so great a Quantity, as the Sea about *Babaren*, an Isle in the *Persian Gulf*, ten Leagues off from *Catiff*; that is to say, the Sea that lies next the Land of *Havilah*. We shall not load this Treatise with a vast Number of Citations, to shew how great a Quantity of *Pearls* there is in the *Persian Gulf*, and how much they are valued both by Antient and Modern Authors. Nevertheless (to borrow Bishop *Huet's* Expression) that the Reader may not think we desire to be trusted, for want of Money to pay him, we will name some few of those whose Authority cannot be excepted against. *Nearchus*, one of *Alexander's* Captains, that conducted his Fleet from the *Indies* as far as the *Persian Gulf*, speaks of an Island in that Gulf, abounding in *Pearls* of Great Value.

*Isidorus*

12.  
Bedolach,  
taken for  
Pearls, to  
be found  
in our Land  
of Havilah.



Vol. I. *Isidorus* \* of *Charax*, who lived a little after, says the same thing. *Pliny*, † having commended the Pearls of the *Indian* Seas, adds, that such as are fished towards *Arabia* in the *Persian* Gulf, deserve most to be praised. And in another Place he takes notice of the Island of *Tylos*, as being the Place of that fishing, which many suppose to be the Island of *Babaren*. *Arrian*, the Author of the *Periplus of the Red Sea*, sets a greater Value upon the Pearls of *Arabia*, than upon those of the *Indies*. *Ælian* || describes exactly enough, how they were fished, and how much they were valued. *Origen* \* affirms, that *Indian* Pearls far exceed all others in Value, and that amongst all *Indian* Pearls, those of the *Red Sea* are of the greatest Value : By which Words we may see, that he made the *Persian* Sea a Part of that of the *Indies* ; of which more hereafter, when we come to speak of the *Red Sea*. The *Rabbi*

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\* *Isidor. Charac. apud Athen. l. 3.*

† *Plin. l. 6. c. 28. & l. 9. c. 35.*

|| *Ælian de animal. l. 10. c. 13. & l. 15. c. 8.*

\* *Origen in Mat. 13. 45.*

*Benjamin*, a *Navarrer*, who lived five Vol. I.  
hundred and fifty Years ago, being at *Catif*, informed himself about the Fish-  
ing of Pearls, that is made there every Year, and about the Manner observed in making of it, and inserted it in the History of his Travels, which he has left us. *Teixeira a Portuguese*, another Traveller, has yet more exactly described this fishing. He says the Pearls of that Sea are Finer and Weightier than those of other Places. Add hereto the Testimony of the other Modern Travellers, *Balby*, *Linscot*, *Vincent le Blanc*, *Tavernier* and *Thevenot*. Besides the fishing of *Baharen*, this last Writer hath also described that of *Carek*, another Isle in the same Gulf, and nearer the Land of *Havilah*. Many other Places of this Sea afford Pearls; as doth the whole Coast of *Arabia* from *Mascale* to *Catif*.

Those that maintain, that *Bedolach* 13.  
is the *Bdellium* a Gum, may also find *Bedolach*,  
some in *Arabia*. *Dioscorides* † expressly testifies it; and he sets a great-  
ter Value upon the *Bdellium* of the taken for a Gum, to be found likewise in the same Land of Havilah.

† *Diosc. l. i. c. 87.*

Vol. I. *Saracens*, than upon that of the *Indies*. *Isidorus* \* and *Sylvaticus* † are of the same Opinion. And || *Galen* comparing the *Bdellium* of *Arabia* with that of *Scythia*, that is to say, with the *Bdellium* of the *Indies* (for Part of *India* was called *Scythia* or *Indo-Scythia*) gives some advantages to the first, which he denies to the second. *Pliny* \* prefers the *Bdellium* of *Bactriana* to that of *Arabia*; but he values that of *Arabia* above all the rest. He will have that Tree to grow in the Sands of the *Persian Gulf*, which the Flux of the Sea covers with its Tides; and I do not know (says the Learned Bishop *Huetius*) whether it be not the same, which *Strabo* † describes without naming it, upon *Nearchus's* Information, when he says, that it grows in the Islands that are before the *Euphrates*, that it smells as Frankincense, and that out of its broken Roots drops the sweet-smelling Juice. Now let the Place of *Arabia*, from

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\* *Isidor. Etym. l. 17. c. 8.*

† *Sylvat. Pandect. in Bdellium.*

|| *Galen. de Simpl. Medic. l. 6.*

\* *Plin. l. 12. c. 9.*

† *Strab. l. 16.*

which



which it came, be which it will, at Vol. I. least a great deal of that, which was to be transported into the Countries along the *Tigris* and *Euphrates*, and into the rest of the Northerly *Asia*, was carried into the Land of *Havilah*. And upon this account *Arrian* \* says, there was made a great Sale of Spices, and all *Arabian* Drugs in the City of *Diridotis*, which is the same with *Teredon*, the Ruins whereof are yet now to be seen on the Confines of the Land of *Havilah*.

It remains now to speak of the *Schobam*, which the Sacred Text tells us was in *Havilah*, and which is commonly render'd the *Onyx-stone*. A great Variety of Opinions might be produced to shew, that nothing certain can be affirmed of the Stone *Schobam*; and so it will be enough to make it evident, that *Arabia* was formerly very abounding in *Precious Stones*. The first Proof shall be taken from the Place of *Ezekiel* already quoted; where the Prophet, among the chiefest Commodities, that came from *Sheba* and *Raumab*, Places in

14.  
Precious  
Stones,  
and parti-  
cularly the  
Onyx-  
stone, to be  
found in  
the same  
Country.

\* *Arrian*. Indic.

Vol. I. *Arabia* on the Easterly Coast, not far from *Havilah*, and whose Inhabitants dealt with the *Tyrians*, reckons the most precious Spices, precious Stones and Gold. *Nearchus*, who had sailed the *Persian Gulf*, affirm'd (as *Strabo* tells us) that there were many Islands in that Gulf, in which there were extraordinary fine precious Stones. The same *Strabo* \* says, that the Riches of *Arabia*, which did consist in precious Stones, and excellent Perfumes, (the Trade whereof brought them a great deal of Gold and Silver, besides the Gold of the Country it self) made *Augustus* to send *Ælius Gallus* thither, in order to make those Nations his Friends, and draw to himself their Riches, or to subdue them. *Diodorus* † describes at large the Advantages of *Arabia*, and especially its Precious Stones. He says, that that Region affords some of All Kinds, that they are very much to be valued by reason of the Variety and Brightness of their Colours; and he inquires into the Natural Causes of it. *Pliny*, who imployed all his last Book

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\* *Strab. l. 16.*

† *Diod. l. 2.*

in clearing this Subject, and pretty Vol. I. curiously marketh the Countries of Precious Stones, assures us, that those, that are most valued, come out of *Arabia*. Tho' now they are more scarce there than they were then, (for Mines of Pretious Stones, as well as those of Metals, are exhausted by length of time) yet Travellers, Naturalists, and Lapidaries do still find some here. But after all, if any one will restrain the *Hebrem* word *Schoham* to signify in this place the Onyx-stone, he will have *Pliny* on his side, who says, that the Antients are persuaded, that the Onyx-stone was nowhere else to be found but in the Mountains of *Arabia*.

It appears then, that in the fore-  
 mention'd Extremity of *Arabia* there  
 was a Land or Country called *Havilah*,  
 and that there was in the same  
 Gold, and that Good Gold; as also  
 the *Bedolach* and *Schoham*, whether  
 they be taken to denote Pearls and  
 Precious Stones in general, or else to  
 denote particularly the *Bdellium* Gum,  
 and the *Onyx-stone*. If therefore there  
 can be further found a River, which  
 encompasses (i. e. with a winding  
 Stream

15.  
 The R. Pi-  
 son is that  
 River or  
 Channel  
 which  
 washes the  
 eastern Part  
 of the  
 Land of  
 Havilah,  
 and so em-  
 pties it self  
 into the  
 Persian  
 Gulf.



Vol. I. Stream washes ) All one Side of the  
 ~~~~~ Land of *Havilah*, and also hath com-  
 munication with three other Rivers  
 by one Common Channel ; we shall  
 then have found, concurring in this  
 Place, all the Marks whereby *Moses*  
 describes the R. *Pison*, and therefore  
 need not question, but the River thus  
 washing this Land of *Havilah*, is the  
 very River, to which *Moses* gives the  
 Name of *Pison* in his Description of  
 the Garden of *Eden*. Now 'tis evi-  
 dent from the Map hereunto belong-  
 ing, that the Channel or River above-  
 mentioned, (§. 10. ) as bounding *Ha-*  
*vilah* Eastward, and emptying it self  
 into the *Persian* Gulf, is such a River,  
 having all the foremention'd particu-  
 lars concurring in it ; and therefore it  
 may very reasonably be conceiv'd to  
 be the R. *Pison* of *Moses*.

16.  
 The same  
 further pro-  
 ved from  
 other Con-  
 siderati-  
 ons, besides  
 the Marks  
 given by  
*Moses* ; as  
 first from  
 it's being  
 the nearest  
 River to  
 the Place,  
 where *Mo-*  
*ses* writ.

But, tho' the Concurrence of the  
 several Marks given by *Moses* be a-  
 bundantly sufficient to satisfy us, that  
 we have certainly found out the true  
*Pison*, yet we can't omit one or two  
 other Considerations, which are men-  
 tion'd by the Learned Bishop of *Sois-*  
*sons*, and tend further to confirm  
 this Point. It must then be remem-  
 bred,

bred, that <sup>2</sup>*Moses* (as has been afore Vol. I. observed) wrote his History in *Arabia Petraea*, or some Place near adjoining; and consequently of the four Rivers he mentions, this Channel (as will appear from the sequel of this Chapter) was the nearest him: So that Natural Order required, that he should name this First. And by the same Consideration may the Method, observed by *Moses* in mentioning the other three, be naturally accounted for, as shall be shewn as we go along.

Again, the Etymology or Derivation of the Word *Pison* helps also to distinguish the River so called. For most of the *Hebrew* Grammarians agree, that it is derived, either from the Verb פִּשָּׁה *Pusheh*, which signifies to run out, to be full, to increase, to multiply; or from פָּשָׁה *Pascha*, which signifies to spread itself; because Tides are so Violent and so high at that End of the *Persian* Gulf, that Trenches were not a sufficient Defence against their Irruptions into the neighbouring Grounds, that are very soft and low. So that all that Coast is full of Lakes, Marshy Places, and Sands, as

17.

Secondly,  
from the Etymology  
or Derivation of the  
word *Pison*.

## 24      *The Geography of the Old Test.*

Vol. I. *Strabo*\* observes. In *Moses's* time then, when the Industry of Men might have as yet opposed nothing to those Attacks, it is credible the Overflowings were much greater, than they are now. No Name therefore could be given more suitable to that Channel, that was apt so often to *overflow*, than the Name of *Pison*. The Author of the Apocryphal Book called *Ecclesiasticus* made an Allusion to this Etymology, where he says of God, that *he filleth all with Wisdom like the Pison*. Ecclus. 24. 25.

18.  
Lastly,  
from the  
concurr-  
ing Opini-  
ons of sever-  
al Learn-  
ed Men.

Lastly, *Schickard* a German Professor, and who understood extraordinary well the Easterly Languages and Affairs of the East, seems to have had a Glimpse of the Truth, when he † wrote, that he is sure the *Pison* is to be lookt for in *Arabia*, and that all the Rivers of Paradise run into the *Persian Gulf*, and that their Mouths are very near one another. *Steuchus* speaks yet more expressly of it, saying, that the *Pison* comes from the

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\* Strab. l. 16.

† In his Commentary on the *Tarich* of the Kings of Persia.



*Euphrates*, and runs towards the *Ara-* Vol. I.  
*bians* of *Havilah*. Father *Kircher* in  
the Geographical Map he inserted in  
his Description of the Tower of *Ba-*  
*bel*, describes the Running of the four  
Rivers, *Pison*, *Gihon*, *Tigris*, and *Eup-*  
*hrates*, and gives the Name of *Pison* to  
the same Western Channel, as we do.  
To mention but one Writer more ;  
*Monf. Bochart*, who design'd to de-  
clare his Mind more plainly and at  
large upon this point, in his Treatise  
concerning the *Earthly Paradise*, leaves  
us to guess at his Opinion, when he  
says by the bye, in his Book concern-  
ing the *Beasts* of *Holy Scripture*, that  
the *Pison* is that Branch of the *Euphra-*  
*tes*, of which *Teixeira*, in the Book of  
his Travels from the *Indies* into *Ita-*  
*ly*, says, that it runs into the *Persian*  
Gulf towards *Catif* near *Babaren*. Now  
*Catif* is a Town on the Easterly Coast  
of *Arabia*, that gave to the *Persian*  
Gulf the Name of the *Elcatif* Sea, as  
it is now called by some. And *Baba-*  
*ren* is an Island of the same Gulf (as  
has been afore hinted) about ten  
Leagues off from *Catif*. So that it  
may be very probably supposed, that  
*Monf. Bochart* lookt on the same We-  
sterly

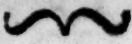
Vol. I. Easterly Channel, as we do, to be the *Pison*. So that there does not ly so much as the Objection of *Novelty* against the Truth of our Opinion. And thus much for the R. *Pison*.

19.  
The River  
Gihon how  
described  
by Moses.

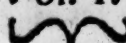
Proceed we now to the second River, concerning which *Moses* says thus: *And the Name of the second River is Gihon: The same is it, that compasses the whole Land of Cush.* Here it may be observed, that *Moses* has not affixed so many Marks on the *Gihon*, as on the *Pison*; and that probably for this Reason, because the *Pison* being known, the Situation of the *Gihon* would be much more easily discovered. For the *Pison* being known to be the First River in respect to the Place, where *Moses* was writing; it is but natural to suppose, that the *Gihon*, as being the second, was the River next to it, and consequently the Easterly Channel of the Two, into which the *Euphrates*, after its conjunction with the *Tigris*, is again divided.

20  
The Land  
of Cush,  
laid by Mo-  
ses to be  
washed by  
the Gihon,  
where situ-  
ated.

And that it is so, we shall further make out, by shewing that the Mark given by *Moses* to know the *Gihon*, does agree to this Easterly Channel. *Moses* then marks out the *Gihon* by telling

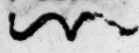
telling us, that it is that River, *which* Vol. I.  
*compasses the whole Land of Cush.* If   
then it can be shewn, that the Name  
of *Cush* did formerly belong to the  
Country washed by the foremention'd  
Easterly Channel; it will (at least in  
conjunction with what is else offered)  
amount to a Reasonable Proof, that  
the said Easterly Channel is the very  
*Gihon* mention'd by *Moses*. To what  
other Provinces the Name of *Cush* did  
of old appertain, shall be shewn, when  
we come to speak of the Peopling of  
the World by the three Sons of *Noah*  
and their Posterity: 'Twill be suffici-  
ent to our present purpose, to make  
out that the Country adjoining to the  
Easterly Mouth of *Euphrates*, and  
which by the *Greeks* and *Latins* was  
called *Susiana*, had formerly the Name  
of *Cush*, and hath it still at present.  
All the Journals of Travellers do then  
inform us, that *Susiana* is now called  
*Chuzestan*, which carries in it plain  
footsteps of the Original Word *Cush*,  
or as it is writ by some *Chus* or *Chuz*.  
*Benjamin* of *Navarre* says, that the  
Great Province of *Elam*, whereof *Su-*  
*sa* is the Metropolis, and which the  
*Tigris* waters, is called so. That Pro-  
vince



Vol. I.  vince of *Elam* is *Elymais*, which extends itself as far as the Coast of the *Persian Gulf*, at the East of the Mouth of the *Euphrates*. The *Nubian* Geographer, and some other *Arabians* call it *Churestan*: but it is probably an Oversight of the *Copyers*, who did not distinguish the Letter *r* from *z* of the *Arabians*, which only differ by one point. The Inhabitants of the Land call it absolutely or plainly *Chus*, if we will believe \* *Marinus Niger*. The same Region is called *Cushab* in the Book of *Kings* (*2 Kings* 17. 24.) according to the Variety of Dialects; and it was partly from thence, that *Salmanasar* transported a Colony into *Samaria*, to fill the Room of its Inhabitants and of the Ten Tribes, which he had turn'd out and sent into other Places. This new Colony, which was afterwards known under the Name of *Samaritans*, kept also the Name of its Origin, and was called the *Cutheans*. The Word *Cuthab* or *Cuth*, undoubtedly came from the Word *Cush* or *Cus*, the last Letter of which is often changed by the *Chaldeans* into a *t* or

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\* *Mar. Nig. Comm.* 5.

th, as \* *Dion* hath observed. So they Vol. I.  
said *Theor* for *Sor*, *Attyria* for *Affyria*. 

There are yet many other Marks of the Word *Cush* found in the same Province. We find there the *Cosseans*, Neighbours to the *Uxians*, according to the Position of † *Pliny*, *Ptolemy*, and *Arrian*. Some have imagin'd, that those *Cosseans* had given their Name to the Province of *Chuzestan*; but 'tis more true, that both the Name of *Chuzestan*, and that of the *Cosseans*, come from the same Root, to wit, from *Cush*, and not one from the other. The Name of *Cissia* and of the *Cissians* came also from thence; being a little Province of *Susiana*, and used sometimes to denote All the *Susians*. The Poet || *Æschylus* takes also notice of a City of that Name situated in the same Land; and, what is remarkable, he does distinguish it by its Antiquity. He calls also *Memnon's* Mother (that is to say, *Aurora*) *Cissia*; of which more when we come to speak

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\* *Dion. Xiphil, Traj.*

† *Plin. l. 6. c. 27. Ptol. l. 6. c. 3. Tab. 5. Afiz. Arrian. Exped. Alex. l. 7.*

|| *Æschyl. Pers. & Choesh. & in Scrab. l. 15.*

Vol. I. of the City *Shusan* or *Susa*. It shall only be here observed, that when the *Gracians* feign'd, that *Memnon* was the Son of *Aurora*, they meant that he came from the *East*; according to a Common Expression of the *Hebrew* Tongue, and very familiar to the Prophets, who call the People of the East, *Sons of the East*. Not to add, that many Interpreters think, that *Nebuchadnezzar* or *Belshazzar* is by *Isai-ah* called, in the same sense, *Lucifer*, Son of *Aurora*, or of the *Morning*.

21. Since then the Easterly Mouth of the *Euphrates* does thus agree to the Description given by *Moses* of the *Gihon*; since it lies exactly the *Second* in order, according to the Method taken by *Moses* for mentioning the Four Rivers relating to the Garden of *Eden*; and since the Province it washes or runs along the Side of, was formerly called *Cush*; on these Considerations we may rest very well satisfy'd, that the said Easterly Channel or Mouth of the *Euphrates* (or, which comes to the same, of the *Tigris*) is the very *Gihon* described by *Moses*.

The R. Gi-  
hon disco-  
vered by  
the Marks  
given by  
Moses.



Go we on then to the third River, Vol. I. of which *Moses* writes thus ; *And the Name of the third River is Hiddekel : 22. That is it, which goes before Assyria.* Now the Hebrew word *Hiddekel* is by the seventy Interpreters rendred the *Tigris* ; and that the River called by *Moses* *Hiddekel* is in truth no other than that River, which by the *Greeks* and *Latins* is commonly called *Tigris*, will appear from the following Considerations.

*Moses's description of the R. Hiddekel.*

And first the Name of *Hiddekel 23.* which *Moses* gives this River, that of *Diglatb* which they give it in the *Levant* or East, and that of *Tigris* which the *Europeans* give it, are one and the same, varied by different Nations. This may surprize those, who are ignorant of the Art of Etymology, which is very useful ; if not absolutely necessary in Good Literature. We shall not stand here to produce Authorities from other Instances, for the Change of the several Letters of one of these Words into those of the other. It will be sufficient to our purpose, to observe in short, that taking away the Aspiration of the Word *Hiddekel*, the Word *Dekel* remain'd, which the

*The R. Hiddekel is the same as the R. Tigris; which is proved first from the true Etymology of the word Tigris.*

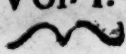
32 *The Geography of the Old Test.*

Vol. I. the *Syrians* disguised, and made *Diklat* out of it: *Josephus* and the *Chaldean* Paraphrasts, the *Arabians* and the *Persians* turned it into *Diglath*; other Modern Orientals into *Degil* and *Degola*; *Pliny* or those who informed him, into *Diglito*; and the *Greeks*, who gave to all strange Words the Turn and Genius of their own Tongue, instead of *Diglis* called it *Tigris*; induced probably so to do by the Information they had received of the Swiftneſs of this River, which was aptly denoted by the Name *Tigris*. And this is the more likely, because we meet with other Instances of the ſame Nature, as not only will appear by and by in reference to the Name of the R. *Euphrates*, but has alſo been formerly obſerved (in the Firſt Part of my Geography of the N. T.) in reference to the Name of the Holy City *Jeruſalem*, turn'd by the *Greeks* into *Hierofolyma*. But that the *Diglito* and *Tigris* is but one and the ſame River, is clear from † *Pliny*; only he is miſtaken, when he ſays, that the *Tigris* is called *Diglito* at the Beginning of its Stream,

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† *Plin.* l. 6. c. 27.

when

when it runs slowly, but is called *Ti-* Vol. I.  
*gris*, when it becomes swifter. For   
 it is called *Tigris* at the very Head, as  
*Strabo* assures us, and the Names of  
*Tigris* and *Diglito* are in reality but  
 one and the same Name, varied ac-  
 cording to the Diversity of Dialects or  
 Languages, as has been shewn.

Secondly, the Method observed by 24.  
*Moses* in reckoning up the Four Rivers The Hid-  
 dekel is  
 proved to  
 be the Ti-  
 gris, from  
 the Me-  
 thod ob-  
 served by  
 Moses in  
 reckoning  
 up the Four  
 Rivers.  
 further proves, that the *Hiddekel* is  
 no other than the *Tigris*. For, as in  
 respect of the Place where *Moses* was  
 writing, the *Pison* was the nearest to  
 him, and so in natural order was to  
 be named First; and then the *Gihon*  
 Second, as being the Channel that  
 presented itself next: So having pas-  
 sed over this Channel or River, and  
 turning to the left hand, to come back  
 to the Place where *Moses* was writing,  
 we meet with the *Tigris* in the third  
 place; which therefore it was but  
 natural for *Moses* to mention Third,  
 and which therefore we need not  
 doubt but is the same with the *Hid-  
 dekel*, mentioned Third by the Sacred  
 Historian.

D

Lastly,



Vol. I.

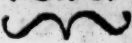
25.  
 Lastly, the  
 same is pro-  
 ved from  
 this, that  
 the Mark  
 given by  
 Moses to  
 the Hide-  
 kel does  
 agree to  
 the Tigris.

Lastly, the Mark, whereby *Moses* describes the Situation of the *Hiddekel* does plainly confirm, that it is the same with the *Tigris*. For *Moses* describes its Situation thus; *That is it, which goes before Assyria*. The Word *Assyria* may be taken, either properly to denote only that one Province, which was first so called, and whereof *Niniveh* was the Capital City; or else in a larger Sense, so as to comprehend many great Provinces belonging to the Kings of *Assyria*; and which made up the *Assyrian* Empire. The Word was not taken in the latter or larger Sense, 'till long after *Moses*, who therefore could understand by the Name of *Assyria*, only a small Province about *Niniveh*. Now the R. *Tigris* does run along *before Assyria* so taken, and considered in respect of the Place where *Moses* was writing: Insomuch that going from the Parts where *Moses* was, directly to *Assyria*, there is no coming into it without crossing first the *Tigris*, as running along *before* it, or running along *on that side of Assyria* which lay next to the Parts where *Moses* writ. Wherefore the peculiar Mark, whereby *Moses* points

points out the Situation of the *Hiddekel*, thus exactly agreeing to the *Tigris*, it seems past all doubt that the former is the very same River with the latter. 'Tis true that the Clause, wherein the Situation of the *Hiddekel* is described by *Moses*, is render'd in our Bible-translation otherwise than I have render'd it, namely thus; *That is it, which goes toward the East of Assyria*, or, as it is in the Margin of our Bible *Eastward to Assyria*. And tho' even in this sense the Description may be capable of being somewhat tolerably accommodated to the *Tigris*, yet the other Sense is much to be prefer'd, as being more agreeable to the plain or primary Import of the *Hebrew* Word, and so followed by that Great Hebrician *Arias Montanus*. And not only so, but the *seventy Interpreters* also, and the Authors of the *Vulgar Latin* and *Syriac* Translation render the *Hebrew* Word, *over against*, or *along the side of Assyria*, not restraining it to the *Eastern* Side.

We are now come to the last of the Four Rivers, which *Moses* only names, without affixing any Mark of Distinction on it; and that for these two Reasons,

26.  
Of the  
Fourth River, the  
Euphrates.

Vol. I.  sons, partly because the three other being discovered and known, this last could not but be easily known also; partly because its Largeness and Neighbourhood render'd it sufficiently known, in the Places and amongst the Nations to whom he writ. On these considerations *Moses* only tells us in short, that *the Fourth River is Perath* or *Euphrates*. For the *Gracians* changed *Perath* into *Euphrates*, adjusting this Word, as well as other strange Words, to the Genius of their own Tongue; and at the same time probably alluding to the † Pleasantness or at least Fruitfulness of the adjacent Country, washed by the said River, and thought to be render'd so Pleasant or Fruitful by the Waters thereof. Or possibly, not minding any such thing, they made *Euphrates* out of *Perath*, as out of *Tabor* they made *Atabyrius*. We shall only observe further, that this River was naturally the Fourth in order, according

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† The Greek Word *ευφραίνω* signifies to rejoyce, or to make fruitful; agreeable to the Latin expression *lætum facere*. Whence Virgil in his First Book, of Georgicks,

Quid lætas faciat segetes——



to the Method followed by *Moses* in Vol. I. naming the Four Rivers relating here-  
to; and that both it and the *Tigris* joyn together into one Channel, which is afterwards divided again into two Channels, the Westerly one of the two being the River *Pison*, the Easterly one the R. *Gihon*.

Having thus discovered the Four Rivers mentioned by *Moses*, in reference to the Earthly *Paradise* or *Garden of Eden*, it will be not difficult to assign the very Situation of the Country of *Eden*, wherein God planted the Garden of Paradise. For it is evident, from the Words of *Moses*, that it lay on the single Channel, which is common to all the four Rivers. For the Sacred Text says, that a River went out of *Eden*, to water the Garden; and from thence it was parted and became into four heads. Which Words manifestly imply, that in *Eden* the River was but one, that is, that it was but a single Channel; but from thence, i. e. out of *Eden*, it was parted, and became four Heads.

27.  
The Country of *Eden* was situated on the Common Channel of the four Rivers.

The Hebrew Word רִאשִׁית *Rashit*, which is render'd in our Translation *Heads*, is by the seventy Interpreters

28.  
In what Sense the River of *Eden* may be said to become four Heads.

# 38 The Geography of the Old Test.

Vol. I. interpreters render'd ἀρχαὶ *Beginnings*; and so the Word is elsewhere used in Holy Writ. Either Signification is applicable enough to the Subject before us. For if it be taken in the former Sense, then the Sacred Text may denote, that the single River, which was in *Eden*, out of it was divided into *four Heads*, or *Principal Channels*; by this Expression excluding some smaller or otherwise less considerable Channels, as being not the Old, Main, Natural Streams, but made afterwards by the Industry of Man. For that there were such made Canals in these Parts, is certain; and 'tis not certain, but some of them might be made afore the time of *Moses*. Of the several Channels, that did or do now carry the Water of the *Euphrates* into the *Tigris*, it is supposed by learned Men, that that only, which runs where stood the great City of *Babylon*, is natural.

29. If the Original Word be taken in its other Sense, then the great River or single common Channel with its four Branches must be consider'd, not in respect to the running of its Waters, but in respect to its own Disposition.

In what sense, the Hebrew word is rendered by the seventy Interpreters.

sition. And it would be very properly spoken, to say of one, who coming out of the Garden had taken Boat on this River, that having sailed a while, he came to the *Beginning* or *Entry* of the *Euphrates*, or *Tigris*; or (on the other side) of the *Pison* or *Gihon*. The River or single Channel must be looked upon as an Highway, crossing over a Forest, and which may be said from thence to divide it self into four Ways, whether the Division be made above or below the Forest.

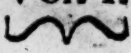
What has been said, might well suffice to shew, that, according to the Marks given by *Moses*, the Country of *Eden*, wherein God planted the Garden of Paradise, did lye upon the River or single Channel, which is common to the four Rivers so often mentioned; and that on both Sides of it.

But, besides the Marks given by *Moses*, there are some other Considerations, which tend to prove that the Country of *Eden*, refer'd to by *Moses*, was seated in the Parts we assign it. We read in 2 *Kings* 19. 12. and *Isaiah* 37. 12. that *Sennacherib* King

Vol. I.  
30.  
The fore-  
mention'd  
Situation  
of the  
Country of  
Eden is  
confirm'd by  
further  
Considera-  
tions, viz.  
first, from  
2 *Kings* 19.  
12. and  
*Isaiah* 37.  
12.



Vol. I. of *Assyria* designing to terrify *Hezekiah*, who had rebelled against him, boasts that he had destroyed the Countries of *Gozan*, of *Haran*, of *Rezepth*, and of the Children of *Eden* which were in *Telassar*. The Learned agree, that *Gozan* is the *Gauzanitis*, a Province in *Mesopotamia*; that *Haran* and *Rezepth* are *Charra* and *Rescipha*, two Cities in the same Land of *Mesopotamia*; that *Telassar* is *Talatha*, a City in *Babylonia*, placed by *Ptolemy* at the Bottom of the common Channel above-mentioned; and consequently that the *Eden* here mention'd is the same Country where *Moses* placed *Paradise*, extending itself from *Mesopotamia*; or the joining of the *Euphrates* and *Tigris* as far as to *Telassar*, or the parting of the foresaid united Streams again into two other Streams, called the Rivers of *Pison* and *Gihon*. For when it is said in the forecited Texts, that *Sennacherib* destroyed the *Children of Eden* that were in *Telassar*, thereby is plainly denoted, that *Telassar* lay within the Borders of *Eden*; and therefore *Telassar* or *Talatha* being placed by *Ptolemy* just above the parting of the *Pi-*  
son

son and Gihon, the Province of *Eden* Vol. I. must extend likewise as low as that. 

But there is still one more Sign, 31. which will help us in some degree to <sup>Secondly,</sup> distinguish and know the Situation of <sup>from the</sup> the Earthly Paradise. Such is the <sup>Natural</sup> Fruitfulness of the Country, and the <sup>Goodness</sup> Goodness of its Soil, which seems still <sup>of the Soil</sup> to keep some Remainders of that <sup>in these</sup> Blessing God poured upon it. For, <sup>Parts.</sup> that Plentifulness was partly Natural, and partly Supernatural. *Moses* informs us, that God, in order to make Paradise, *caused to grow out of the Ground every Tree, that is Pleasant to the Sight, and Good for Food*, Gen. 2. 9. And in another Place (Gen. 13. 10.) having a mind to express the Pleasantness and Fertility of the Soil of *Sodom* before its Desolation, he compares it *to the Garden of the Lord*; whether he only meant a Garden of an Extraordinary Beauty, according to an Hebraism very ordinary in the Sacred Writ, as some think; or the Earthly Paradise, according to the most common Opinion. But besides the Ornaments, wherein the Hand of God did adorn the Terrestrial Paradise in an Extraordinary manner, we cannot

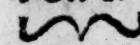
Vol. I. cannot reasonably think, that God should make choice of a Barren and Unfruitful Soil, wherein to plant the Garden of Paradise, rather than of a Country, which, considered only in its own Natural State, is Fruitful and Pleasant. Now not only *Mesopotamia* and *Celestria*, but also *Babylonia*, ( which extended it self to the *Persian Gulf* ) and a good part of *Syria*, were formerly esteemed the most Pleasant and Fruitful Countries in the World. And to keep to the Country of *Eden*, beginning at the Confluence of the *Tigris* and *Euphrates* ( which is near the City of *Apamea*, according to *Ptolemy* ) and so going downwards towards the *Persian Gulf*, the Country on each Side is every way as Beautiful and Fertile, as any other Country in *Asia*. We do not say, that those Delights are found there, which the Hand of God did spread to form Paradise ; nor all those that the Labour of Men can procure : but we say, that the Soil is extraordinary Good, and that Nature hath made it Capable of all kind of Culture ; tho' it be true, that it very seldom rains there, and that



that its Plentiffulness is merely owing Vol. I.  
to the Goodness of its Soil, and to  
the River that waters it. This we  
learn both from the Old and New  
Historians and Geographers; Modern  
Travellers particularly assuring us,  
that the Grand Seignior has no bet-  
ter Country, than that which lies  
betwixt *Bagdat* and *Bassora*, that is,  
in the Country formerly called *Eden*.  
And if there be some Parts thereof,  
which lye now Untilled and Barren,  
it must be imputed to the Want of  
People there at present, or else to  
the Idleness of the Inhabitants.

Having by the Concurrence of all 32.  
the Marks laid down by *Moses*, and *The Ter-*  
also by other Considerations already *restrial*  
mentioned, (to which some more *Paradise*  
will be still added, as we proceed) *was seat-*  
put it beyond all Rational Doubt, *ed in the*  
that the *Country of Eden* refer'd to by *foresaid*  
*Moses* did lye on the River or Single *Country*  
Channel so frequently mention'd, it *of Eden,*  
necessarily follows, that *the Garden of* *and on the*  
*Paradise* did lye on the same River. *River, or*  
For the sacred Text expressly tells *Common*  
us, that *God planted the said Garden* *Channel.*  
*in Eden*, and also that *the River or*  
*single Channel did water the said Gar-*  
*den.* It

Vol. I.



33.  
The Gar-  
den of E-  
den was  
planted in  
the Easter-  
ly Part of  
the Land  
of Eden.

It is next to be consider'd, whether *Moses* has not given us some Intimation, in what *Part* of the said *Country of Eden* the Terrestrial Paradise was planted. And this He may be probably thought to have done, by his telling us, that God planted the Garden *Eastward* in *Eden*. 'Tis true indeed, that 'tis not certainly to be determin'd, whether *Moses* would, by the Expression *Eastward*, only give us to understand, that Paradise was Easterly in respect to Himself, when He was writing, and in respect to the Promised Land; or whether he meant, that it was in the Easterly *Part* of the Land of *Eden*. But *Moses* having said, that Paradise was planted in the *Land of Eden*, and this being so near *Arabia Petraea*, where probably the *Israelites* then were; as they could not be well ignorant of its Situation, it seems to have been sufficient to have said, that *Paradise was in the Land of Eden*, to let them know, that it was *Easterly* in regard to the Place they were then in, and to the Promised Land. Wherefore it remains, that *Moses*, by saying the Garden was planted *Eastward* in *Eden*, designed

to

to mark out to them, in what *Part* Vol. I.  
or *Place* of the Land of *Eden* Para-  
dise was seated. And indeed it seems  
not likely, that *Moses* having under-  
taken to describe exactly the Situati-  
on of this Garden, (of which he in  
the Series of his Narrative gives so  
precise and uniform Marks) after he  
had said, that it stood *in the Land of*  
*Eden*, should neglect to express the  
*Part* of that Land, wherein it stood.  
Seeing then Paradise lay in the *East-*  
*erly Part* of the Land of *Eden*; and  
the River that water'd it, ran thro'  
that Province, before it enter'd into  
Paradise; it must necessarily follow,  
that Paradise was situated on one of  
the Turnings of this River, that goes  
from West to East; and probably at  
the Easterly End of the Southerly  
Branch of the Lowest Great Turning,  
taken notice of in *Ptolemy*, and ex-  
press'd in the Map hereunto belong-  
ing.

34.

The Gar-  
den of E-  
den was  
the Orig-  
inal of the  
Curious  
Gardens of  
the Princes  
of the East,  
and of the  
Poetical  
Fictions  
concerning  
the Fortu-  
nate Isles,  
the Elysian  
Fields, the  
Gardens of  
the Hesper-  
ides, &c.

I proceed to observe, that 'tis ra-  
tionally conceived, that the *Garden*  
*of Eden* was the Original of those  
Curious Gardens, which the Princes  
of the East caused to be made, and  
by which they would represent the  
*Garden*



Vol. I. *Garden of Eden.* Such an one was that Golden Garden valued at five hundred Talents, which *Aristobulus* King of the *Jews* presented unto *Pompey*; and which *Pompey* afterward carried in Triumph, and consecrated unto *Jupiter* in the Capitol. This Garden was called *Ἰερπωλὺ* and *Ἰερπυδὺ*, which in Strictness of Speech is *Eden, Pleasure*. And 'tis observable, that the Conformity between the very Words, *Garden of Eden*, and *Garden of Adon* seems to shew, that to the *Garden of Eden* was owing the Rise of those Gardens consecrated to *Adonis*, which the *Greeks*, *Egyptians*, and *Affyrians* planted in Earthen Vessels and Silver Baskets, to adorn their Houses withal, and to carry them about in their Processions: Tho' Mythologists have by their Fictions obscured the Truth of the Matter, and do refer the Original of the Gardens of *Adonis* to those Lettuces, wherein *Venus* put his Body newly killed. In short, there is no doubt to be made, but the *Garden of Eden* planted by the Hand of God, and that (in some respects) in a supernatural Manner, hath been the Pattern, out of which the

the Poets have formed their *Fortunate* Vol. I. *Islands*, the *Elysian Fields*, the *Meadows of Pluto*, the Gardens (not only of *Adonis* already mention'd, but also) of the *Hesperides*, of *Jupiter*, and *Alcinous*.

What we have to add further in 35.  
reference to the Situation of the *Of the Ci-  
ty of E-  
noch, and  
the learned  
Huetius's  
Opinion con-  
cerning its  
Situation.*  
Country and Garden of *Eden*, falls in with what we have to offer concerning the Situation of the Land of *Nod*, and the City of *Enoch*. The learned Bishop of *Soissons* has observed, that *Ptolemy*, in the Description of *Susiana*, places there a City call'd *Anuchtha*; and also that the Syllable *tha*, which endeth that Word, is a Termination pretty ordinary to the Feminine Nouns in the *Chaldee* Tongue, and so is no Part of the Name itself. It then only remains *Anuch*, which is without difficulty the same as *Enoch*, or (as it is more agreeable to the *Hebrew* Word) *Anoch*. And from hence the learned Person aforementioned infers, that this *Anuchtha*, mention'd by *Ptolemy*, is the same with the City of *Enoch*, mention'd by *Moses*; especially since *Anuchtha* is by *Ptolemy* placed on the  
East

# 48 The Geography of the Old Test.

Vol. I. *East of Eden*, which agrees very well to what *Moses* saith of the *Land of Nod*, wherein the *City of Enoch* was built, namely, that it was *on the East of Eden*, Gen. 4. 16.

36. *Difficulties, which attend Huetius's Opinion.* Now, tho' this Conjecture seems very plausible, insomuch that I could not at first but readily embrace it ; yet upon further Deliberation there appear'd some Difficulty, which seems to make the Truth of it questionable, and which in the upshot would not give me leave to acquiesce in the foresaid Conjecture. For, 1st, tho' *Anuchtha* be no other than *the City of Enoch*, or *Anoch*, yet it is far from being certain, that there was no other City of that Name, but that which was built by *Cain*, and called so by him from his Son *Enoch* or *Anoch*. It is most certain, that there was another *Enoch* or *Anoch*, besides the Son of *Cain* ; namely, the Son of *Jared*, and Father of *Methuselah*, a Person most remarkable for his Piety in the Ante-diluvian Ages ; insomuch that *Moses* particularly says of him, that he *walked with God, and was not ; for God took him*, Gen. 5. 18, 21, 24. By which Words



Words is to be understood (as we Vol. I. learn from *Hebr. 11. 5.*) that this *Enoch* was translated that he should not see Death. 'Tis then possible, not to say probable, that the City, mentioned by *Ptolemy*, might take its Name from *Enoch*, (not the Son of *Cain*, but ) the Son of *Jared*, and a Descendant of *Seth*, the Brother of *Cain*; and that it might be so named from him in respect to the Illustrious Character he bore for his Piety, this being a very Ancient and Usual Way of paying a Veneration to the Memory of Persons. At least, it might take its Name from some other *Enoch* or *Anoch*, different from both the former, and living many Generations after, namely, after the Floud. And indeed from the Consideration of the Floud there do arise some Objections, which make it still more questionable, whether the *Anuchtha* of *Ptolemy* could be the *City of Enoch* built before the Floud; or at least could be known to be the same, and so could retain, even after the Floud, the Name it had before.

But there is still behind another Consideration, which weighs most  
E with

37.  
The Great-  
est Objection  
against  
Huetius's  
Opinion.

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Vol. I. *East of Eden*, which agrees very well to what *Moses* saith of the *Land of Nod*, wherein the *City of Enoch* was built, namely, that it was *on the East of Eden*, Gen. 4. 16.

36. *Difficulties, which attend Hu- etius's Opin- ion.* Now, tho' this Conjecture seems very plausible, insomuch that I could not at first but readily embrace it; yet upon further Deliberation there appear'd some Difficulty, which seems to make the Truth of it questionable, and which in the upshot would not give me leave to acquiesce in the foresaid Conjecture. For, 1st, tho' *Anuchtha* be no other than *the City of Enoch*, or *Anoch*, yet it is far from being certain, that there was no other City of that Name, but that which was built by *Cain*, and called so by him from his Son *Enoch* or *Anoch*. It is most certain, that there was another *Enoch* or *Anoch*, besides the Son of *Cain*; namely, the Son of *Jared*, and Father of *Methuselah*, a Person most remarkable for his Piety in the Ante-diluvian Ages; insomuch that *Moses* particularly says of him, that he *walked with God, and was not*; for *God took him*, Gen. 5. 18, 21, 24. By which Words

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But there is still behind another Consideration, which weighs most

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with

37.  
The Great-  
est Obje-  
ction against  
Huetius's  
Opinion.



Vol. I. with Me, as overthrowing what seems most to favour the learned *Huetius's* Opinion. For he especially observes, that the *Anuchtha*, so often mention'd, is placed by *Ptolemy* on the *East of Eden*, exactly agreeable to the Situation of the *Land of Nod* according to the Sacred Text, *Gen. 4. 16.* But the Word there render'd, *on the East*, is the very same, which is also render'd by some after the same manner, in the Description *Moses* gives of the Course of the *Hiddekel* or *Tigris*. Which Interpretation, as the learned *Huetius* rejects in that Place relating to the River *Hiddekel*, so he should likewise reject in this Place relating to the *Land of Nod*: because it may be fairly presum'd, that *Moses* used the Word in the same Sense in both Places. Hereupon the *Seventy Interpreters* judg'd it but reasonable to keep the same Interpretation in both Texts, and accordingly render'd the Original Word, in this Place, as in the former, by the Greek Word denoting, *over against* or *on the Side of Eden*, not restraining it to the *Eastern Side* any more than to the *Western*. And on the same account

count *Arias Montanus* also in his Ver- Vol. I.  
 sion renders the *Hebrew* Word, (as in  
 relation to the Course of the *Hidde-  
 kel*, so ) in reference to the Situation  
 of the *Land of Nod*, by the same  
*Latin* Word denoting, *before* ; which  
 (as I have above observed ) I take  
 with him to be the plain and prima-  
 ry Import of the Original Word.

This being so, what the learned  
*Huetius* in other Cases particularly,  
 and that reasonably too, insists up-  
 on, must likewise be remembred in  
 the Case before us ; namely, that  
*Moses* in penning his History had re-  
 gard to the Place where he penn'd it.  
 Whence it follows, that when *Moses*  
 saith, that *the Land of Nod lay before  
 Eden*, he must thereby be reasonably  
 understood to mean, that it lay *before  
 Eden* in respect of the Place where he  
 was writing, and consequently *on the  
 West of Eden*, namely, between *Eden*  
 and the Parts of *Arabia Petraea*, or else  
 in the Parts of *Syria* adjoining to  
 the *Lacus Asphaltites* or *Dead Sea*.

On these Considerations I cannot 38.  
 but incline to the Opinion of the *Grotius's*  
 learned *Grotius*, who supposes *Cain* *Opinion con-*  
 to have been doom'd by God to with- *cerning the*  
*Land of*  
*Nod.*

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Vol. I. draw into the *Deserts of Arabia*, which joins on to *Eden* Westward, and so properly lay before *Eden*, in respect to the Place where *Moses* writ. Indeed, since one Part of *Cain's* Punishment was Banishment, and since, Banishment being design'd as a Punishment, it is more proper, and so more usual, for Persons Banished to be sent, (not into a Pleasant and Fruitful Country, as is *Susiana*, wherein *Ptolemy* places *Anuchtha*, but) into some Unpleasant and Unfruitful Country; these Considerations do (I think) much favour the Opinion of *Grotius*, that *Arabia Deserta* was the Country, into which *Cain* was sentenced to withdraw. And to the Barrenness of this Part of *Arabia* may perhaps appertain the Curse, pronounc'd by God against *Cain*, Gen. 4. 11, 12. *And now art thou cursed from the Earth, which has opened her Mouth to receive thy Brother's Blood, from thy Hand. When thou tillest the Ground, it shall not henceforth yield unto thee her strength.* In short, if the Reader sees Cause to prefer *Grotius's* Opinion, then he must of Consequence look on the *Land of Nod* to be *Arabia*



*bia Deserta*, or at least to be seated Vol. I. therein, and so to be Part of it. If he prefers *Huetius's* Opinion, that the *Anuchtha*, mention'd by *Ptolemy*, is the same with the *City of Enoch* built by *Cain*, then he must of consequence look on the *Land of Nod* to be seated in *Susiana*.

I shall only observe further, that as to the Name itself, there are no Remainers of it to be found. Indeed it is not certain, that the Word *Nod* should be taken for a Proper Name: Nay, it is actually render'd by some Interpreters as an Appellative, denoting a *Fugitive* or *One that is Banish'd*, which very well expresses the Condition, wherein *Cain* was, as appears from *Gen. 4. 12. and 14. A Fugitive shalt thou be, &c.* In a Word, 'tis not to be doubted, but, if the Word *Nod* is to be understood as a Proper Name, the *Land of Nod* was so call'd, as being the Land wherein the *Fugitive Cain* liv'd.

39.  
'Tis uncertain, whether the Word *Nod* is to be taken for a Proper Name, or an Appellative.

And thus much for the Places of the *Ante-diluvian* Earth, mention'd in Sacred History.

40.  
The Conclusion.

C H A P. II.

*Of the Mountains of Ararat, whereon the Ark of Noah rested, upon the abating of the Floud : together with some Considerations concerning the Place, where the Ark was made, the Wood it was made of, and the Form it was made in.*

I.  
Noah's  
Ark,  
upon the a-  
bating of  
the Floud,  
rested on  
the Moun-  
tains of  
Ararat.

**T**HE short Account of the *Ante-diluvian* World, given in the six first Chapters of *Genesis*, is followed in the 7th and 8th Chapters of the same Book, with an Account of the Deluge or Floud : upon the abating whereof the Sacred Historian tells us, that *the Ark rested upon the Mountains of Ararat*, Gen. 8. 4. It is therefore to be enquired, which are *the Mountains of Ararat* ; and then, in what particular Place of the said Mountains the Ark did so rest.

As

## Of the Mountains of Ararat. 55

As to the first Query, it may not Vol. I.  
 be unuseful to take notice, in the first Place, of a palpable Error, concerning the Situation of these Mountains, which occurs in some Verses, which go under the Name of *Sibylline Oracles*. There we are told, that the Mountains of Ararat lay in Phrygia; which is no ways reconcileable to the Sacred Text. The learned Bochart has happily light on the Ground of this Mistake; which arose in all likelihood from the Situation of a City in Phrygia, called *Apamea Cibotus*. The Word *Cibotus* is a Greek Word, denoting in that Language an Ark; and it is the very same Word, which the seventy Interpreters make use of to denote the Ark of Noah. Now from the City *Apamea*, having the Sirname of *Cibotus* given it, the Author of those Verses (falsely attributed to the Sibylls) infer'd, that the Ark of Noah rested there on an adjoining Hill, and that this was the Occasion, that gave the Sirname of *Cibotus* to *Apamea*. But the Inference is by no means conclusive, forasmuch as there might be other Reasons, for imposing that Sirname on the City

2.  
*The Rise of the Error, that the M. of Ararat were in Phrygia, near the City Apamea, sirnam'd Cibotus.*



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Vol. I. foremention'd, namely this, (as is observ'd by the learned *Bochart*) that the City was inclosed in the shape of an *Ark* by three Rivers that surround it. In like manner, the same learned Person observes, that the Port of *Alexandria* was call'd *Cibotus* from the Bay that environ'd it.

3. Let us now proceed to discover the true *Mountains of Ararat*. 'Tis then, I think, universally agreed by the Learned, that the Word *Ararat* does in the Sacred Scriptures denote (the Country, call'd by the *Greeks*, and from them by other Western Nations) *Armenia*. Whence the most received Opinion is this, that the *Mountains of Ararat* amount to the same as the *Mountains of Armenia*, and so lye within the Country of *Armenia*.

4. But some contend, that tho' *Ararat* be taken in Scripture to denote *Armenia*, yet the *Mountains of Ararat* may † extend beyond the Country of *Ararat*. That mighty Ridge of Mountains, which, beginning in the *Lesser Asia*, runs as far as the Old *India*, (now adays call'd the *East Indies*)

The M. of  
Ararat lay  
in Arme-  
nia.

Some will  
have the  
M. of Ara-  
rat to ex-  
tend beyond  
Armenia.

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† See Heylin's *Cosmogr.* p. 78. Edition. A. D. 1666.

by the Ancients commonly called Vol. I. Mount *Taurus*, might very well (say ) these ) be called by *Moses* the *Mountains of Ararat*, because that was the first Country of the *Greater Asia*, by which they passed, and where they were of Greater Note, than they had been formerly. Just as some Hills with us in *England* are call'd *Malvern Hills*, because they are highest near that Village, tho' they extend themselves into other Lordships. Hence the Favourers of this Opinion do not scruple to extend the *Mountains of Ararat* as far as to Mount *Caucasus*, in the Confines of *Tartary*, *Persia*, and *India*.

Having laid before the Reader the 5. two Opinions, which divide the Learned, as to the Situation of the *Mountains of Ararat* themselves, I proceed now to shew, in *what Part* of these Mountains the Ark of *Noah* is supposed to have rested, according to each Opinion. And from what is alledged on both Sides as to this Matter, the Judicious Reader will be able to infer, which Opinion is best grounded, and therefore preferable.

Two Opinions concerning the Part of the M. of Ararat, where the Ark rested.

As

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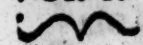
Vol. I. As to that Opinion, which takes  
 6. the *Mountains of Ararat* to be situated  
 One Opini- within the Country of *Ararat* or *Ar-*  
 on is, that *menia*, the Followers of it (some ve-  
 the Ark ry few excepted) do agree, that the  
 rested on Ark of *Noah* rested in that Part of the  
 the Gordi- *Mountains of Ararat*, which in *Greek*  
 xan Moun- *Mountains of Ararat*, which in *Greek*  
 tains. and *Latin* Writers is stil'd the *Gordi-*  
*ean* Mountains (or with some Varia-  
 tion the Mountains of the *Cordyai*,  
*Cordueni*, *Carduchi*, *Curdi*, &c.) and  
 which lies near the Spring of the *Ti-*  
*gris*, at most not very far from it.  
 For the Proof hereof many Testimo-  
 nies of the Ancients might be brought,  
 some of which tell us, that the Re-  
 licts of the Ark were in that Place ;  
 and also that in the Neighbourhood  
 there was a Town called *Cemain* or  
*Thamana*, so called from those Eight  
 Persons, which came out of the Ark ;  
 for the *Hebrew* Word for *Eight* is  
 שְׁמֹנֶה *Shemen* ; as also that the very  
 Place, where the said Persons came  
 out of the Ark, was by the *Armeni-*  
*ans* distinguish'd by a Word import-  
 ing the same, as by a Proper Name.  
 Further, it is probably supposed, that  
*Noah* built the Ark in the Country of  
*Eden*, (of which more anon) ; and  
 since



since the Deluge was not only caused Vol. I.  
by Rains, but also by the overflow-  
ing of the Ocean, as the Scripture  
tells us, *Gen. 7. 11.* saying, that *the*  
*Fountains of the Great Deep were bro-*  
*ken up* ; this overflowing, which came  
from the *Persian* Sea, running from  
the South, and meeting the Ark, of  
course carried it away to the North  
towards the *Gordiean* Mountains.  
And the Learned and Ingenious Bi-  
shop *Huetius* has observ'd, that, con-  
sidering the Figure of the Ark, which  
made it not so fit for speedy sailing,  
and also its Heaviness, which made  
it draw much Water, the Space of an  
hundred and fifty Days, which was  
the Time the Deluge lasted, was but  
a proportionable time for the moving  
of the Ark, from the Place where it  
was made, to the *Gordiean* Moun-  
tains. So that both the Situation of  
these Mountains in respect to the  
Course of the Waters of the Deluge,  
and also its Distance from the Place  
where *Noah* liv'd and built the Ark,  
do jointly conspire to render this Hy-  
pothesis still more probable.

Let

Vol. I.



7. According to the other Opinion, the Ark rested on the top of M. Caucasus, in the confines of Tartary, Persia, and India.

Let us now see, what Place for the Resting of the Ark is assigned by those, who will have the *Mountains of Ararat* to extend beyond the *Country of Ararat* or *Armenia*. And that is the *Top of Mount Caucasus* in the *Confines of Tartary, Persia, and India*. Among the Arguments made use of for this Opinion, the Chief both in Authority and Weight is acknowledg'd, by † some of its Defenders, to be that which is drawn from the sacred Text, *Gen, 11. 2.* where it is said, that, *as they went from the East, they found a Plain in the Land of Shinaar, and they dwelt there.* If then they came from the *East*, as the Text plainly says, it might well be, that they came from those Parts of *Asia* on the South of *Caucasus*, which lye East of *Shinaar*, tho' somewhat bending to the North; but 'tis impossible (say the Defenders of this last Opinion) that they should come from the *Gordiean Mountains* in the *Greater Armenia*, which lye not only full North of *Shinaar*, but many Degrees to the West. To this is added an old and constant Tradition among the

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† See Heylin's *Cosm.* p. 7.

Of the Mountains of Ararat. 61

Inhabitants of the Region near *Caucasus*, formerly called *Margiana*, that a great Vineyard in this Country, was of *Noah's* planting, after that he was descended from the adjacent Mountain, according to what we read, *Gen. 9. 20.*

Such are the two Opinions concerning the Place, where *Noah's* Ark rested; and such are (at least, the chief) Arguments, on which each is founded. The Reader sees, that each lays claim to a Tradition, as One of its Supports. It is then to be consider'd, which Tradition carries in it Greatest Evidence, as to Matter of Fact. Taking it for granted, that there was such a Vineyard in *Margiana*, as is mention'd by one Side, yet this will by no means amount to an Evident, or indeed Any Proof, that the Ark rested in the neighbouring Mountain of *Caucasus*, because that the said Vineyard might have been planted by Another beside *Noah*. But, supposing it true, that in the more early Ages of the World, after the Flood, there were to be seen on the *Gordiean* Mountains the Remains of a large Vessel, which by the Make of them might

8.  
*The former Opinion seems the most probable; and as such, is generally receiv'd.*



Vol. I. might reasonably be conjectur'd to have been Relicts of the Ark ; this seems to carry in it some Good Evidence, that the Ark rested there ; because it cannot be well conceiv'd, why any such Vessel should have been built there, or how it should have come thither, if not built there, but by the Waters of the Floud. Again, since the Ark is reasonably supposed to have been built somewhere in *Eden*, or the Parts adjoining, ( of which more by and by ) it is to be consider'd, whether Mount *Caucasus* is not at too great a distance, for such a Vessel, as the Ark was, to be carried to, in the Space of the Floud's Rising. Further it is to be consider'd, that the Waters of the Ocean, breaking in upon the Land in these Parts from the South, must naturally carry the Ark Northward ; whereas the Place of Mount *Caucasus* assigned for that, which the Ark rested on, is (not only further Northward, but also) a great deal more Eastward, than that of the *Gordiean* Mountains is Westward, in respect of the Place whence the Ark was carried. Further, it may be rationally conjectur'd, that the Waters  
of

of the *Caspian* Sea, as well as of the Vol. I.  
Main Ocean, did, at that time, over-  
flow ; and therefore ran from the  
*Caspian* Sea itself, as otherways, so  
Southwards and Eastwards ; and  
consequently by their thus running  
must naturally keep off the Ark from  
coming to Mount *Caucasus*, at least  
that Part of it, where the Ark is said  
to have rested. This will clearly ap-  
pear to any one, that views the Situ-  
ation of the *Caspian* Sea, and the  
foremention'd Part of M. *Caucasus* in  
the Map hereunto belonging, or any  
other of the same Parts. But now  
the Overflowing of the *Caspian* Sea,  
from the North or North-East, meet-  
ing with the Overflowing of the Oce-  
an from the South, would give some  
Resistance thereto, and thereby retard  
the Motion of the Ark, and so make  
it move more slowly Northward than  
otherwise it would have done ; and  
not only so, but would also (as  
coming from the North-East) natu-  
rally turn the Motion of the Ark  
somewhat Westward, and so as it  
were tend to direct it to the *Gordie-*  
*an* Mountains. So far is the Wester-  
ly Situation of these Mountains from  
being

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Vol. I. being an Argument against the Ark's resting thereon ; whereas the Situation of Mount *Caucasus* near the *Caspian* Sea, makes it truly impossible (without a Miracle or Supernatural Means ; which the Divine Wisdom thinks not fit to make use of, where there is no Necessity) for the Ark to have been brought thither, upon the Supposition of the Overflowing of the *Caspian* Sea, which seems to be no other, than what Reason requires to be suppos'd. Once more, if the *Malvern* Hills, tho' they extend themselves into other Lordships, are so call'd, because they are highest near that Village ; then in Parity of Reason it is to be supposed, that the Mountains of *Ararat*, tho' they extend themselves to other Countries besides *Ararat* or *Armenia*, yet were so call'd, because they were highest in *Ararat* or *Armenia*. And if so, then 'tis most likely, that the Ark rested in *Armenia* ; because 'tis most likely, not to say plain, from Scripture, that the Ark rested on the *highest* Part of the Mountains of *Ararat*. As for the Objection hereto drawn from *Gen.* II. 2. it will be shewn then to be of

no



no force, when we come to speak of Vol. I. the *Land of Shinaar*. Upon the whole, therefore, the former Opinion, that the Ark rested on the *Gordian Mountains*, is most probable; and, as such, is most generally receiv'd.

To what has been offer'd concerning the M. of *Ararat*, whereon the Ark rested, it will perhaps be not unacceptable to the Reader, to add somewhat concerning the *Place* or Country, wherein the Ark is probably conjectur'd to have been made by *Noah*; tho' the said Place is nowhere so much as mention'd in Scripture. It is then probable, that when *Adam* and *Eve* were turn'd out of the *Garden of Eden*, they were still permitted to continue in the *Country of Eden*. And it is further probable, that upon the Encrease of Mankind, tho' other Families were oblig'd to move off into other Parts, yet the Eldest Son always remain'd where the first Settlement was made, namely, in the Country of *Eden*. Whence it rationally follows, that *Noah*, as being the Eldest Son in a Lineal Descent from *Seth*, did live in the said Country; and consequently that

9.  
The Place,  
where the  
Ark was  
made, was  
probably in  
the Land  
of Eden.

## 66 *The Geography of the Old Test.*

Vol. I. there it was that he built the Ark. And this Opinion is further confirm'd, not only from the Situation of this Country in respect to the Ocean, whence the Waters of the Floud chiefly came, and in respect to the *Mountains of Ararat*, whither by the said Waters the Ark was carried; but also from the Testimonies of ancient Writers, and likewise from the Sort of Wood, of which the Ark was made.

IO. The Wood is in Scripture call'd *Gopher-wood*, Gen. 6. 14. What Sort of Wood this is, the learned *Fuller*, our Country-man, seems to have been very happy in his Conjecture. He has observed, that from the Greek Word *Κυπάρισσος* *Cyparissus*, take away the Termination, and there will remain *Κύπαρ* *Cypar*, which has all the Radical Letters of the Word *Gopher*, and differs but little from it in sound. Now, as from the Hebrew Word *גפר* *Gopher* is deriv'd the Greek Word *Κυπάρισσος* *Cyparissus*, so from this is derived the Latin Word *Cypressus*, and from it our English Word *Cypress*; so that by what is called *Gopher-wood* in Scripture, we may reasonably understand

Gopher-wood, of which the Ark was made, probably the same commonly called Cypresswood.

derstand what we call *Cypress-wood*. Vol. I.  
 Nor is the Opinion of our Learned and Ingenious Country-man founder'd barely on Etymology, but it is also confirm'd by other Considerations. As 1<sup>st</sup>, that Cypress is a very lasting or durable Wood, not apt to breed Worms or rot. This is taken notice of by several Authors: I shall here insert but one Passage observed by the Learned *Bochart*, which occurs in the second Book of *Thucydides*, where mention is made of *Δάρυαυξ* *Kυμαίσσιναι* *Cypress-Arks* or *Coffins*, wherein the *Athenians* were wont to put the Bones of those, that dy'd in the Wars for their Country. And the Scholiast observes upon the Place, that the said Boxes or Coffins were made of Cypress, because it was not liable to rot. Now, upon this account it is very likely, that the Ark of *Noah* was made of the same Wood; forasmuch as some Relicts of it remain'd for several Thousand Years after, as is attested by a great Number of Ancient Writers. 2<sup>dly</sup>, The Cypress-wood is not only durable, but (which makes more for our purpose) fit for Shipping. Testimo-



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Vol. I. nies hereof are cited by the learned  
 ~~~~~ *Bochart* out of *Plato*, *Plutarch*, *Ve-*  
*getius*, &c. Lastly, *Babylonia*, and the  
 Parts adjoyning, did abound with  
 Cypress. Hence the Fleet of *Alex-*  
*ander* the Great, that was made at  
*Babylon*, was made all of it of Cy-  
 press-wood ; as we learn from the  
 Historian *Arrianus* ; who adds, that  
 there was in those Parts Want of o-  
 ther Wood fit for Shipping. But  
 now it has been above shewn, that  
 the Country of *Eden* lay in *Babyl-*  
*onia* and the Parts adjoining on the o-  
 ther Side of the Common Channel of  
 the *Euphrates* and *Tigris* ; whence  
 those Considerations do mutually  
 strengthen one the other ; namely,  
 the Ark being made of Gopher or  
 Cypress-wood strengthens the Opini-  
 on, that it was made in the Country  
 of *Eden*, and consequently, that *No-*  
*ah* liv'd there afore the Floud ; and  
 on the other hand, the Probability  
 (on other accounts above-mention'd)  
 of *Noah's* living in *Eden* before the  
 Floud, does add strength to the Opi-  
 nion, that the Ark was made of *Go-*  
*pher*-wood.

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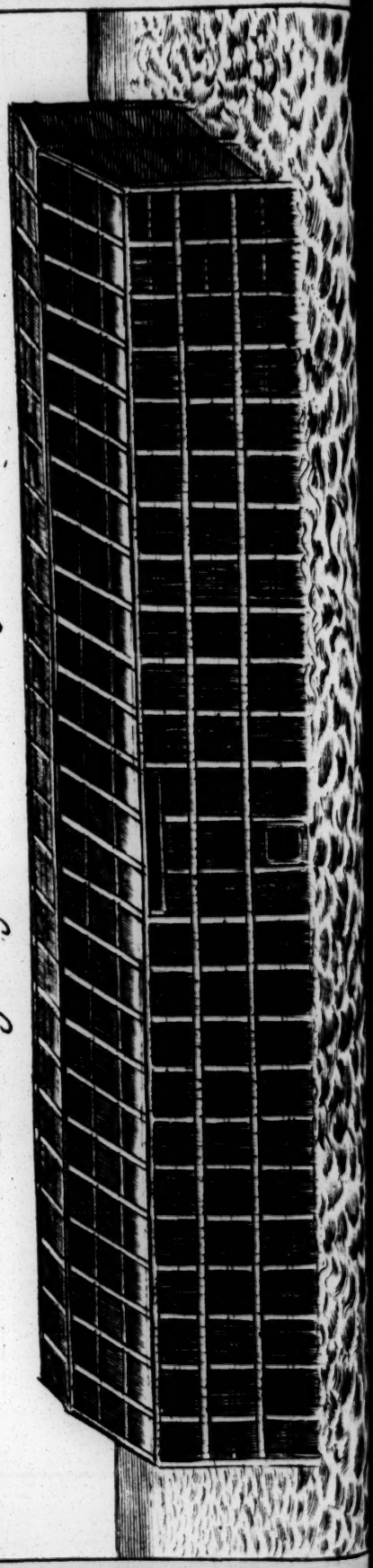
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*A Draught of the Inside of the ARK, Shewing the Apartments assign'd to the several Creatures therein contained, and to the Keeping of the Foot they lived upon.*



*A Draught of the Outside of the ARK.*





Having acquainted the Reader with Vol. I. the probable Conjectures there are, both concerning the *Place* where, and the *Wood* of which the Ark of Noah was made; I shall add in the last Place some Observations of the Learned and Ingenious Bishop *Wilkins*, concerning the *Structure* or *Figure* of the Ark, and its Suitableness to the End, for which the Ark was built. Concerning the Structure of the Ark *Moses* gives us this Account, Gen. 6. 15, 16. *This is the Fashion thou shalt make it of: the Length of the Ark shall be three hundred Cubits, the Breadth of it fifty Cubits, and the Height of it thirty Cubits. A Window shalt thou make to the Ark, and in a Cubit shalt thou finish it above; and the Door of the Ark shalt thou set in the Side thereof; with lower, second, and third Stories shalt thou make it.* Now Bishop *Wilkins* agrees with *Buteo* (who had before writ a particular Tract of the Ark) in supposing the Cubit here mention'd to have been a Foot and half long. According to which Proportion, the Length of the Ark was four hundred and fifty Feet, the Breadth seventy five Feet, and the

II.  
The Structure or Make of the Ark, and its Capaciousness to receive all the Creatures, said to be therein contained, with other Necessaries.

Vol. I. Height forty five. So that the Ark  
 was six times as long as it was broad;  
 and ten times as long as it was high:  
 and the whole Capacity thereof was

|          | Cubits |        | Feet. |
|----------|--------|--------|-------|
| Multiply | 50     | } or { | 75    |
| by       | 6      |        | 6     |
| Product  | 300    |        | 450   |

|          | Cubits |        | Feet. |
|----------|--------|--------|-------|
| Multiply | 30     | } or { | 45    |
|          | 10     |        | 10    |
|          | 300    |        | 450   |

|                 | Cubits |        | Feet.        |
|-----------------|--------|--------|--------------|
| Multiply Length | 300    | }      | 450          |
| by Breadth      | 50     |        | 75           |
| Product         | 15000  | } or { | 33750        |
| Mult. by Height | 30     |        | 45           |
| Capacity        | 450000 |        | 1518750      |
| Solid Cubits    |        |        | Cubical Feet |

four hundred and fifty thousand So-  
 lid (or Cubical) Cubits; or one  
 Million five hundred and eighteen  
 thousand seven hundred and fifty  
 Cubical

Cubical Feet. Which was Space abundantly enough to contain all that was to be contain'd in the Ark. For it appears from the sacred Text, that the Ark consisted of three Stories; and the whole Height of the Ark being thirty Cubits or forty five Feet, it may be well suppos'd, that the Height was equally divided among the three Stories; and so each Story was ten Cubits or fifteen Foot high, only deducting one Cubit, or a Foot and half, for the Slope of the Roof or Cover of the Upper Story. It is also rationally agreed among Interpreters, that the Lowest Story was allotted to Four-footed Animals, as most commodious for them; the Middle Story for their Provender or what they were to live upon; and the Upper Story, partly to Birds and what they were to eat, and partly to *Noah* and his Family together with their Utensils. Now, that each Story was Spacious enough to receive what was to be put therein according to the foremention'd Order, may be clearly demonstrated after this manner.



Vol. I.



*The Particulars contain'd in the following Table.*

I 2.

In the first Place there shall be exhibited a Table, wherein shall be comprehended these following Particulars. 1. The several *Sorts* of *Four-footed* Animals, that were to be taken into the Ark. 2. the *Number* of each Sort, *viz.* two of each Sort of Unclean, and seven of each Sort of Clean. 3. The several *Sorts* of *Meat* or *Food* they commonly eat, or live upon. 4. The *Proportion* ( as well as it can be guess'd at ) of the other Animals to the Size of a Beef, or else Sheep or Wolf. 5thly and lastly, the *Room* to be allowed for Stables, or Places to hold the said Animals. Where Note, that the Number of Feet, set down in the Table, are to be understood only as to Length ; the Breadth (a) being specified below, in reference to the General Partitions of the Ark. All these Particulars shall be exhibited under one view in the following Table, tho' not just in the same Order they are here mention'd.

---

(a) See §. 16, 19, & 20.

| Beasts which live on Hay. |                        |                       |                       | Beasts which live on Fruits, Roots and Insects. |                    |                       |                       |
|---------------------------|------------------------|-----------------------|-----------------------|-------------------------------------------------|--------------------|-----------------------|-----------------------|
| Number.                   | Name.                  | Proportion to Beefs.  | Stables Length. Feet. | Number.                                         | Name.              | Proportion to Sheep.  | Stables Length. Feet. |
| 2                         | Horse                  | 3                     | 20                    | 2                                               | Swine              | 4                     | 7                     |
| 2                         | Ass                    | 2                     | 12                    | 2                                               | Baboon             | 2                     | 2                     |
| 2                         | Camel                  | 4                     | 20                    | 2                                               | Ape                | 2                     | 2                     |
| 2                         | Elephant               | 8                     | 36                    | 2                                               | Monkey             | 2                     | 2                     |
| 7                         | Beef                   | 7                     | 40                    | 2                                               | Pigritia †         | 7                     | 20                    |
| 7                         | Urus †                 | 7                     | 40                    | 2                                               | Porcupine          | 7                     | 20                    |
| 7                         | Bisons †               | 7                     | 40                    | 2                                               | Hedgehog           | 7                     | 20                    |
| 7                         | Bonafus †              | 7                     | 40                    | 2                                               | Squirrel           | 7                     | 20                    |
| 7                         | Bubalus †              | 7                     | 40                    | 2                                               | Guinea-pig         | 7                     | 20                    |
| 7                         | Sheep                  | 1                     | 30                    | 2                                               | Ant-bear (bb)      | 2                     | 2                     |
| 7                         | Strepsiceros †         | 1                     | 30                    | 2                                               | Tatu, or Armadillo | 2                     | 2                     |
| 7                         | Broad-tail'd Sheep (a) | 1                     | 30                    | 2                                               | Tortoise           | 2                     | 2                     |
| 7                         | Goat                   | 1                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Ibex †                 | 1                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Rupicapra †            | 1                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Gazellus †             | 1                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Alcis †                | 7                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Red-Deer               | 4                     | 30                    |                                                 |                    |                       |                       |
| 7                         | Fallow-Deer            | 3                     | 20                    |                                                 |                    |                       |                       |
| 7                         | Rein-Deer (aa)         | 3                     | 20                    |                                                 |                    |                       |                       |
| 7                         | Roe                    | 2                     | 36                    |                                                 |                    |                       |                       |
| 2                         | Rhinoceros             | 2                     | 36                    |                                                 |                    |                       |                       |
| 2                         | Camelopardalis †       | 2                     | 36                    |                                                 |                    |                       |                       |
| 2                         | Hare                   | 2                     | 30                    |                                                 |                    |                       |                       |
| 2                         | Rabbit                 | 2                     | 30                    |                                                 |                    |                       |                       |
| 2                         | Marmotto (b)           | 2                     | 30                    |                                                 |                    |                       |                       |
|                           |                        | 92                    | 514                   |                                                 |                    |                       |                       |
|                           |                        |                       |                       | Animals which live on Flesh.                    |                    |                       |                       |
| Number.                   | Name.                  | Proportion to Wolves. | Stables Length. Feet. | Number.                                         | Name.              | Proportion to Wolves. | Stables Length. Feet. |
|                           |                        |                       |                       | 2                                               | Lion               | 4                     | 10                    |
|                           |                        |                       |                       | 2                                               | Bear               | 4                     | 10                    |
|                           |                        |                       |                       | 2                                               | Tiger              | 3                     | 8                     |
|                           |                        |                       |                       | 2                                               | Pard               | 3                     | 8                     |
|                           |                        |                       |                       | 2                                               | Ounce (c)          | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Cat                | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Civet-Cat          | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Ferret             | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Pole-cat           | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Marten             | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Stoate (d)         | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Weefel.            | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Castor or Beaver   | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Otter (e)          | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Dog                | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Wolf               | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Fox                | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Badger. (f)        | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Jackall (g)        | 2                     | 6                     |
|                           |                        |                       |                       | 2                                               | Caraguya           | 2                     | 6                     |
|                           |                        |                       |                       |                                                 |                    | 27                    | 72                    |

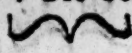
(a) *Ovis lati-cauda.* (aa) *Langifer.*  
 (b) *Mus Alpinus* (bb) *Tamendua.* (c) *Lynx* (d) *Futorius.* (e) *Lutra.* (f) *Taxus.* (g) *Lupus auratus.* These are the Latin Names, set down in the Table in the *Synopsis Criticorum*, as answering to the English Names here w'd. The Latin Names with this Mark (†) are such, as we have no certain Names for in English, except what are made from the Latin, as *Ure, Bonafus, Bubal, &c.*

Vol. I.

13.  
*Why some  
 Animals  
 are omit-  
 ted in the  
 foregoing  
 Table.*

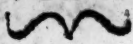
In the foregoing Table there is not inserted the *Mule*, because it is not a distinct Species, but a Mungrel Breed. And altho' it be very likely, that the *Urus*, *Bisons*, *Bonafus*, and *Bubalus* are not distinct Species from the Common *Bos* or *Beef*, but differ chiefly in this, that the latter is Tame, whereas the others are all Wild; as also that the several Differences reckon'd up under the *Sheep* and *Goat* (as the *Strepsiceros*, and *Broad-tail'd Sheep* under the former; the *Ibex*, *Rupicapra*, *Gazellus*, and *Alcis* under the latter) yet they are set down in the Table, as if they were distinct Species, the better to take away all Pretence for Cavilling; and whereas they are clean, there are seven of each Sort suppos'd to be receiv'd into the Ark. As to the *Phoca*, (*Sea-Calf* or *Seal*) the *Morsus*, the *Crocodile*, the *Senembi*, and *Sea-Tortoise*, these, according to the Testimony of most approv'd Authors, can live a long while in Waters, and therefore are not mention'd in the foregoing Table, as taken into the Ark: Not but that there will remain abundantly Room enough for them, as will appear by and by, was  
 it



it requisite to suppose them taken in- Vol. I.  
to the Ark. As to the *Serpentine* Kind,   
the *Snake*, the *Viper*, the *Cecilia* or  
*Sloe-worm*, the *Lizard*, the *Frog*, the  
*Toad*, and what they live upon, there  
will be Room enough left in the low-  
er Part of all the Ark; namely, be-  
tween the Floor on which were the  
Fourfooted Animals, and the Bottom-  
boards or Planks, of which the very  
Bottom of the Ark was made: since  
betwixt these it is likely there was the  
Distance of three or four Feet at least.  
As for the smaller Creatures (as the  
*Mouse*, *Rat*, *Mole*, and *Insects*) they  
might be in several Places of the Ark;  
nor is there need to assign any pecu-  
liar Places for them to abide in, when  
they might easily find Places for them-  
selves.

From what has been said, it appears 14.  
that no reasonable Objection can be <sup>What</sup>  
made agzinst the foregoing Table, as <sup>Quantity of</sup>  
if it were defective in its Catalogue <sup>Flesh</sup>  
of Animals or Animalcles, contain'd <sup>might keep</sup>  
in the Ark. In the next Place shall <sup>the Beasts,</sup>  
be consider'd the Provision, re- <sup>that live</sup>  
quisite to sublist the foremention'd <sup>on Flesh,</sup>  
Creatures, contain'd in the Ark. And <sup>during</sup>  
tho' it be probable from comparing <sup>their Stay</sup>  
<sup>in the Ark.</sup>  
Gen. I.

Vol. I. *Gen.* 1. 29, 30. with *Gen.* 9. 31.  
 ~~~~~ that before the Floud Brutes as well  
 as Men liv'd on the Fruits of the  
 Earth; yet to take away all Grounds  
 of Cavilling, it shall be suppos'd,  
 that those Creatures, which are Ra-  
 venous now, were so from the Be-  
 ginning; and therefore it shall be  
 consider'd, what kind of Meat was  
 suitable for them, and how much  
 would suffice them for the Time they  
 were in the Ark. Now 'tis well known,  
 that such Beasts as chew the Cudd, do  
 not eat so much as such as are Rave-  
 nous, and do not chew the Cudd.  
 And out of the foregoing Table it  
 appears, that it may be rationally sup-  
 pos'd, that there were but twenty  
 Pair of Ravenous Creatures, that live  
 upon *Flesh*, taken into the Ark;  
 which upon a fair Estimation may  
 be reckon'd equal to twenty seven  
 Wolves, as to the Proportion both of  
 their Bodies and also their Stomachs.  
 However, for greater Certainty, they  
 shall be suppos'd equal to thirty  
 Wolves. It shall also be suppos'd  
 that six Wolves every Day devour a  
 whole Sheep; and surely it will be  
 easily granted, that this is no short,  
 but

but a plentiful Allowance. Accord- Vol. 1.  
ing to this Calculation it will follow,   
that thirty Wolves devour five Sheep  
every Day ; and so, that the Quanti-  
ty of five Sheep was to be given, eve-  
ry Day for a whole Year, to the Ra-  
venous Crea-

|               |                |     |
|---------------|----------------|-----|
| tures in the  | Days in a Year | 365 |
| Ark, suppos'd | Sheep each Day | 5   |

|                 |           |      |
|-----------------|-----------|------|
| to be equal in  |           |      |
| Stomach to thir | In a Year | 1825 |

|             |  |  |
|-------------|--|--|
| ty Wolves : |  |  |
|-------------|--|--|

Whence, the  
Quantity of Flesh, given to the said  
Animals in the said time, will amount  
to the Quantity of one Thousand  
eight Hundred and twenty five  
Sheep.

This being laid down and granted, 15.  
there will be abundantly Room e- *The Lower*  
nough in the Lower Story of the Ark, *Story of*  
for to receive all the Four-footed *the Ark*  
Beasts, that were to be kept in the *capable of*  
Ark, for the Preservation of their *holding all*  
Kind ; and also for 1825 Sheep, to *the Four-*  
be given to the Ravenous Beasts for *footed*  
to eat, at the above-mention'd rate *Beasts,*  
of five Sheep a Day. And tho' no- *that were*  
thing could be well objected, should *to be there.*  
the Room allow'd to the Four-footed  
Beasts



Vol. I. Beasts be but strait, (as is usual in Ships, that go long Voyages) yet there is no need for it, and therefore we shall allow Room abundantly enough for them in any Posture, namely, to stand or lye, or turn round in, and also for to hold their Dung a whole Year round.

16. That the Lower Story of the Ark was sufficient for all these Uses, will plainly appear from the Diagram or Draught hereunto belonging. Wherein at the two Ends of the Ark there is a Partion, marked AA, which is fifteen Foot broad. And, whereas, the Ark was seventy five Foot broad, each of the Partitions of the Ends may be divided into five lesser Partitions, each fifteen Foot Square; and consequently each capable of holding thirty six Sheep. For a Place five Foot

*This illus-  
trated by  
the Dia-  
gram here-  
unto be-  
longing :  
whereby is  
shewn, that  
in eight  
Partitions  
at the Ends  
of the Ark  
might be  
contain'd  
288 Sheep.*

|         | Feet.    | Square          | is suffi-<br>cient to hold |
|---------|----------|-----------------|----------------------------|
| Length  | 5        |                 | very well four             |
| Breadth | 5        |                 | Sheep : for as-            |
| Square  | 25       |                 | much as the                |
|         |          |                 | same will con-             |
|         |          |                 | tain twenty                |
| Sheep ) | sq. f. ( | f. sq.          | five Square-               |
| 4       | 25       | 6 $\frac{1}{4}$ | feet ; and so              |
|         |          |                 | each                       |

each of the four Sheep will have some- Vol. I.  
 what above six square Feet to it self.   
 But now the same Proportion, that  
 twenty five square Feet bear to four  
 Sheep, does a Place of fifteen Foot  
 square bear to thirty six Sheep : and

|         | Feet.      |
|---------|------------|
| Length  | 15         |
| Breadth | 15         |
| Square  | <u>225</u> |

|     |        |     |        |
|-----|--------|-----|--------|
| Sh. | Sq. f. | Sh. | Sq. f. |
|-----|--------|-----|--------|

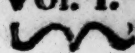
As 4 to 25, so 36 to 225.

For  $25 \times 36 = 900$ , &  $4 \times 900 = 225$ .

therefore each of the lesser Partitions  
 is very capable of holding the Num-  
 ber of Sheep we assign to it. And  
 consequently, when each End of the  
 Ark can contain five such lesser Par-  
 titions, each End will contain five  
 times thirty six Sheep. But because  
 there must be Room allow'd either  
 for a Pair of Stairs or Ladder, there-  
 fore one of the five lesser Partitions  
 at each End shall be allow'd for that  
 purpose : And then there will remain  
 but four of them at each End for to  
 hold

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Vol. I.



Sheep 36

Partitions 8

---

288

---

hold the Sheep. And these eight, holding thirty six Sheep apiece, will hold in all two hundred eighty eight Sheep.

**17.** Besidesthese Partitions at the Ends, *Spaces left for going to the several Stables or Apartments of the Beasts.* there are in the Diagram five Spaces, mark'd BB, three running the Breadth of the Ark, (namely, one at each End, and one in the Middle) and two running the Length of the Ark; which are left for going conveniently to the several Stables or Apartments, wherein the several Four-footed Beasts were kept; and which we suppos'd to be seven Foot Broad, each of them:

**18.** The four greater Partitions on *The Rest of the Sides, mark'd CC, and design'd for Stables or lesser Partitions for the said Beasts, are each eighteen Feet broad, and about two hundred Feet long. The two greater Partitions in the Middle, mark'd DD, are each twenty five Feet broad, and also about two hundred Feet long.*

Now



# Of the Ark of Noah.

81

Now let us assign the two greater Partitions in the Middle, to the Sheep. Vol. I.

|         | Feet. |
|---------|-------|
| Length  | 25    |
| Breadth | 25    |

---

Square Feet 625

---

19.  
The Parti-  
tions assign-  
ed to the  
Sheep.

Sheep. sq. f.      Sh.      sq. f.  
As 4 to 25, so 100 to 625  
For  $25 \times 100 = 2500$  ;  
And 4 ) 2500 ( 625.

Since a Place of twenty five Foot Square, will hold very well an hundred Sheep ; and since the two greater Middle Partitions are divided into sixteen lesser Partitions of that bigness, all these lesser Partitions will hold sixteen hundred Sheep ; to which if there be added the former two hundred eighty eight Sheep, the Sum of All the Sheep will be one thousand eight hundred eighty eight. Which Sum does exceed the Number of Sheep, assigned to be given to the other Beasts that live on Flesh ; and also the Sheep that were to be kept for Store or Breed, by fifty six : so  
G                      that

# 82    *The Geography of the Old Test.*

Vol. I. that more than the Number of Sheep,  
 ~~~~~ requisite to be in the Ark, might be

|                      |   |       |
|----------------------|---|-------|
| Sheep assigned to    | } | 1825  |
| Carnivorous Animals. |   |       |
| Sheep to be kept     | } | 7     |
| for Store, &c.       |   |       |
|                      |   | <hr/> |
|                      |   | 1832  |
|                      |   | <hr/> |
| From                 |   | 1888  |
| Subtract             |   | 1832  |
|                      |   | <hr/> |
| Overplus             |   | 56    |
|                      |   | <hr/> |

very well contain'd in the said Partitions of the Lower Story.

20.    Proceed we then to the Stables or Apartments for the other Beasts ; to which purpose we assign the four larger Partitions on the Sides, mark'd CC ; each of which, as has been already said, are eight-

|             |       |                    |
|-------------|-------|--------------------|
|             | Feet. | teen Foot wide,    |
| Length      | 200   | and two hundred    |
| Breadth     | 18    | Foot long : and    |
|             | <hr/> | consequently con-  |
| Square Feet | 3600  | taineach of them   |
|             | <hr/> | three thousand six |
|             |       | hundred            |

hundred Square Feet. Whence all four Vol. I.  
of the said larger Partitions, taken together, will contain fourteen thousand, and four hundred Square Feet

Sq. Feet in each 3600

Four Partitions 4

In all 14400 sq. f.

in all. And this is abundantly Room enough for to contain all the other Beasts that were in the Ark, besides the Sheep already accounted for. For it appears from the foregoing Table, that the Number of Feet, allowed to each Sort of Beasts therein mention'd, amount in all to

fix hundred and  
fix Feet in length.  
And the Breadth  
of the said four  
Side-partitions is  
suppos'd eight-  
teen Feet. Which  
two Numbers  
multiplied together, produce ten  
thousand, nine  
hundred & eight.

|          | Feet. |
|----------|-------|
| Sum 1st. | 514   |
| Sum 2d.  | 20    |
| Sum 3d.  | 72    |
| In all   | 606   |

|               | Feet. |
|---------------|-------|
| Length in all | 606   |
| Breadth       | 18    |
| Square Feet   | 10908 |

G 2

But



# 84      *The Geography of the Old Test.*

Vol. I. But it has been shewn afore, that the  
 ~~~~~ Square Feet, contain'd in all the said

|         |       |                       |
|---------|-------|-----------------------|
| From    | 14400 | four Partitions toge- |
| Take    | 10908 | ther, amount to four- |
|         | ————  | teen thousand & four  |
| Remains | 3492  | hundred : which is    |
|         | ————  | three thousand, four  |
|         |       | hundred, and ninety   |
|         |       | two Square Feet, a-   |

bove what is requir'd by the Propor-  
 tions allotted in the Table. Or thus:  
 the Length of each of the Four Side-  
 partitions is

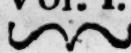
|                   |       |               |
|-------------------|-------|---------------|
|                   | Feet. | two hun-      |
| Length of each P. | 200   | dred Feet ;   |
| Partitions        | 4     | therefore the |
|                   | ————  | Length of all |
| Length of all     | 800   | Four toge-    |
|                   | ————  | ther, will be |
|                   |       | eight hun-    |

dred Feet. But the Length, allowed  
 in the Table for each Sort of Beasts,

|         |      |                         |
|---------|------|-------------------------|
|         |      | put together amounts    |
| From    | 800  | in all but to six hun-  |
| Take    | 606  | dred & 6 Feet : so that |
|         | ———— | there remains near two  |
| Remains | 194  | hundred Feet ( name-    |
|         | ———— | ly, wanting but six )   |
|         |      | over and above, what    |

is requir'd in Length by the Tables.  
 Which

Which said Number  
of Feet in Length,  
being multiply'd into  
the Breadth of the  
said Partitions, viz.

|           |       |                                                                                   |
|-----------|-------|-----------------------------------------------------------------------------------|
|           | Feet. | Vol. I.                                                                           |
| Length    | 194   |  |
| Breadth   | 18    |                                                                                   |
| Square f. | 3492  |                                                                                   |

eighteen Feet, will produce three thousand, 4 hundred, and 92 Square Feet, (as afore) not taken up by the Beasts mention'd in the Table; and so to spare for any Beasts, either not mention'd there, thro' Over-sight, or else not yet known to Us in these Parts. Upon the whole, therefore, it seems very clear, that the Lower Story of the Ark was abundantly capable of receiving very conveniently all the Four-footed Beasts, yet Known, and very likely such also as are Unknown.

We are then in the next Place to shew, that the Second Story was sufficient to contain all that was requisite for one whole Year's subsisting the rest of the Creatures, that did not live on Flesh, but Hay, Fruits, &c. To this End it is to be observ'd, that all the Creatures that live upon Hay, upon a fair Estimation, are suppos'd in the Table to be Equivalent to ninety two Beeves. But to take away all Pretence for Cavils, we shall suppose

21.  
*The Pro-  
portion of  
Beasts, that  
live upon  
Hay, and  
were to be  
taken into  
the Ark.*

Vol. I. them equivalent to an hundred  
 ~~~~~ Beeves, besides the one thousand eight  
 hundred and twenty five Sheep, de-  
 sign'd for the subsisting of the Carni-  
 vorous (or *Flesh-eating*) Animals.  
 Now 'twas above suppos'd, that all  
 the Carnivorous Animals were equi-  
 valent to thirty Wolves; and that a  
 whole Sheep was eaten every Day  
 by every six, that is, five Sheep eve-  
 ry Day by all the thirty Wolves, or  
 all the Carnivorous Animals. Hence,  
 five Sheep being to be spent every  
 Day, Provision need be made only  
 for the subsisting of half the Number  
 of those Sheep, that were to be gi-  
 ven to the Carnivorous Animals, that

is, only for nine  
 2) 1825 ( $912\frac{1}{2}$  hundred & twelve  
 Sheep; or (which  
 comes to the same, supposing five  
 Sheep Equivalent  
 5) 912 ( $182\frac{2}{5}$  to one Beef) for  
 one hundred and

|     |            |                     |
|-----|------------|---------------------|
| To  | 180        | eighty Beeves, and  |
| Add | <u>100</u> | a little over. To   |
| Sum | <u>280</u> | which if the hun-   |
|     |            | dred Beeves (to     |
|     |            | which all the Ani-  |
|     |            | mals living on Hay, |

are



are suppos'd to be Equivalent ) be Vol. I.  
 added, there will be in all two hun-  
 dred and eighty Beeves (omitting  
 the odd two over ) to be provided  
 for. But we can afford to suppose  
 the Number to be just three hundred  
 Beeves ; for which Provision was to  
 be laid up in the Second Story of the  
 Ark.

For it has been observ'd, by the 22.  
 Curious in these Matters, that thirty, *The Quan-*  
 or at most forty Pound-weight of *tity of Hay,*  
 Hay is sufficient to keep one Beef one *sufficient*  
 Day ; allowing but twelve Ounces *for the said*  
 to the Pound. However, we shall *Beasts, du-*  
 allow to each Beef forty Pound- *ring their*  
 weight of Hay. It has also been ob- *Stay in the*  
 serv'd by the Curious, that a solid *Ark.*  
 Cubit (*i. e.* a Foot and half in Length,  
 Breadth, and Depth ) of Hay well  
 settled together, as it is us'd to be  
 when it has been put up in Rick for  
 some time, will weigh forty Pound,  
 of twelve Ounces to the Pound. So  
 that for the  
 three hundred Days of a Year 365  
 Beeves there Beefs 300  
 were to be laid  
 up, for the 109500  
 whole Year,

Vol. I. one hundred nine thousand, five hundred solid Cubits of Hay.

23.

*The second Story of the Ark, capable to hold a sufficient Quantity of Food, for such Beasts as live not on Flesh.*

|         |                  |
|---------|------------------|
| Length  | 300 Cub.         |
| Breadth | 50               |
|         | <hr/>            |
|         | 15000 Sq. Cub.   |
| Heighr  | 10               |
|         | <hr/>            |
|         | 150000 Sol. Cub. |

Ark, being 10 Cubits high, three hundred long, and fifty broad, will contain 1 hundred &

fifty thousand solid Cubits, that is, forty thousand &

|         |        |                              |
|---------|--------|------------------------------|
| From    | 150000 | five hundred above what were |
| Take    | 109500 | sufficient to hold           |
|         | <hr/>  | the Hay to be laid           |
| Remains | 40500  | up, when well                |
|         | <hr/>  | press'd together.            |

Wherefore there will be Room enough left in the Second Story, as for other Necessaries requisite to the Fabrick of the Ark, so also for to lay up such Fruits, Roots, Corn, or Seeds, as were requisite for to keep such other Animals as live not upon Hay; and likewise for such Passages as were requisite, and for Holes to put down the Hay to the Beasts in the lower Story.

Story. Upon the whole therefore it Vol. I.  
appears, that the Middle Story of   
the Ark was likewise large enough to  
hold all that was requisite to be put  
therein.

There remains now only the Up-  
per or Third Story of the Ark to be  
consider'd. And 'tis very clear, that  
Half of that was sufficient to hold all  
the Species or Kinds of Birds, (tho'  
they were twice as many more Spec-  
ies as are reckon'd up of Beasts in the  
foregoing Table) together with what  
they were to live upon. For the far  
greatest Part of Birds are but of a  
small Bulk; and might commodiously  
enough be kept in Rows of Boxes, set  
one above another. And 'tis certain,  
that the remaining Room of the Up-  
per Story was abundantly sufficient,  
to hold *Noah*, and those that were  
with him, and all the Materials they  
had need of.

24.  
*The Third  
or Upper  
Story of the  
Ark, capa-  
ble to hold  
Noah and  
his Fami-  
ly, with all  
Kinds of  
Birds, and  
Necessaries  
for them.*

Upon the whole therefore it ap-  
pears, that the Ark was Capacious e-  
nough to hold all that God order'd  
to be contain'd therein; and also  
what was requisite for their Sub-  
sistence, during their Stay in the Ark.  
For tho' it be very likely, that there  
may

25.  
*Upon the  
whole, the  
Ark capa-  
ble of con-  
taining all,  
that it was  
to contain.*

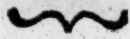


Vol. I. may be, in Countries Unknown to us, some other Kinds both of Four-footed Creatures and Birds, besides those mention'd in the Table ; yet it appears there is Room enough left for them, over and above what is allotted to those set down in the Table : And that, supposing we allow (otherwise than Bishop *Wilkins* does in the Table) the Hound, and Greyhound, and some few other Sorts of Dogs to be different Species originally. For the Room remaining vacant, is (as has been afore observ'd) two hundred Feet, wanting but six, in Length ; and eighteen Feet in Breadth ; which together make a Space of three thousand six hundred square Feet.

26.  
*The Truth  
 of the sa-  
 cred Scrip-  
 ture hereby  
 confirm'd.*

To conclude : Bishop *Wilkins* rightly observes, that had the most skilful Mathematicians and Philosophers been set to consult, what Proportions a Vessel, design'd for such an Use as the Ark was, should have in the several Parts of it ; they could not have pitch'd upon any other, more suitable to the Purpose, than those mention'd by *Moses*. Insomuch that the Proportion of the Ark, from which some Weak and Atheistical Persons,

Persons, ( for all *Atheism*, or, which Vol. I. comes to the same in the Case before us, *Deism* is at the Bottom founded on *Weakness of Understanding* ) have made some poor Efforts to overthrow the Authority of the Sacred Scriptures, does very much tend to confirm and establish the Truth and Divine Authority of them : Especially if it be duly consider'd, that in those early Times Men were less vers'd in Arts and Sciences ; at least that the Ark was in all Probability the first Vessel, of any Bulk, that was made to go upon the Water. Whence the Justness of the Proportion observ'd in its several Parts, and the Exactness of its Capacity to the Use it was design'd for, is reasonably to be ascrib'd, not to bare *Humane Invention* or *Contrivance*, but to the *Divine Direction*, expressly given to *Noah* by God himself, as the sacred Historian acquaints us.

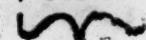
*Of the First Plantations or Settlements after the Flood.**The Method observed in this Chapter.*

WE are, according to the Method observ'd by the sacred Historian, to proceed next to the First Plantations of Mankind, after the Flood. And because what is said in reference hereunto, will extend itself to a considerable Length, I have therefore judg'd it Convenient, to distinguish it into four several Sections: whereof the First shall contain what relates to the said Plantations in general. The Second shall contain an Account of the Plantations of *Noah's* Posterity by *Japhet*. The Third, an Account of the Plantations of the Descendants of *Shem*, the second Son of *Noah*. And the Fourth and last, an Account of the Plantations of the Descendants of *Ham*, the Younger Son of *Noah*.

SECTION.



## SECTION. I.



*Containing what relates, to the  
First Plantations or Settlements  
after the Flood, in general.*

**T**HE Sacred Historian, having <sup>i.</sup> inform'd us, how the World was dispeopled by the Flood, proceeds to inform us next, how it was re-peopled by the Posterity of Noah; which he does by acquainting us, after what Method the Three Branches of Noah's Posterity did distinctly plant or settle themselves at the first, in three distinct Tracts of the Earth. For that the First Plantations were made, not by mere Chance, or confusedly, but after a Regular Method, is evident from the sacred History: wherein we are told, first, as to the Sons of Japhet, the Eldest Branch of Noah's Posterity, that *by these were the Isles of the Gentiles divided into their Lands; every one after his Tongue, after their Families, in their Nations,* Gen. 10. 5. In like manner Moses concludes the Account he gives us of the Sons of Ham, the youngest

*The Original Plantations after the Flood, were made not by Chance, or confusedly, but after a Regular manner and Orderly.*

Vol. I. youngest Branch of Noah's Posterity, with these Words ; *These are the Sons of Ham, after their Families, after their Tongues, in their Lands, in their Nations*, v. 20. And in the same manner, the Account given us of the Descendants of Shem, is concluded by Moses thus: *These are the Sons of Shem, after their Families, after their Tongues, in their Lands, in their Nations*, v. 31. From the foremention'd Texts may be well infer'd, (as the learned † Mede has observ'd) that this Great Division of the Earth we are speaking of, was perform'd *orderly*, and was not a *confused* and *irregular* Dispersion, wherein every one went whither he list'd, and seated himself where he lik'd best. An Orderly Sorting is plainly denoted by those Expressions us'd in each of the forecited Texts, viz. *after their Families, after their Tongues, in their Lands, in their Nations*.

2. For it is to be observ'd, that tho' the Words, *Families* and *Nations*, may elsewhere be promiscuously us'd, yet being here conjoyn'd and compar'd, they must needs have a distinct

Nations  
and Families  
how to  
be understood,  
when taken comparatively.

† See Mede's Works, B. 1. Disc. 49 & 50.

*First Plantations after the Flood.* 95

Signification. What that is, the Par. Vol. I. ticle [in] does insinuate. For in this Expression, *after their Families in their Nations*, *Families* are plainly subordinate to *Nations*, as Parts to a Whole, or Specials to a more General. *Families* therefore are Parts of a *Nation*; and a *Nation* is an Offspring, that contains many *Families*. Again, a *Nation* is so call'd, either *absolutely*, when there is no Greater Offspring, in regard whereof it may be call'd a Family; or *respectively*, when, tho' it be a Nation in regard of those Families it comprehends, yet it self also is a Family in regard of a Greater Generation. These subaltern Nations are call'd sometimes by a more special Name *Tribes*. For those, which the Scripture in the Offspring of *Jacob* calls *Tribes*, in the Generations of *Ishmael* are call'd *Nations*, Gen. 25. 16. Now the Tribes of *Israel*, or Nations of *Ishmael*, tho' being compar'd with their own Families, they were Nations; yet in regard to the Generations of *Arphaxad*, they were but Families of the eighth or ninth Order. Once more, as Nations and their differing Ranks are in Scripture denoted by two Words, *Nations* and *Tribes*;



Vol. I. *Tribes*; so the Parts of these, which be of many Orders, are not always call'd *Families*, but sometimes *Houſholds*. Thus for the discovering of \* *Achan*, and electing of † *Saul* by lot, *Israel* first came out by their *Tribes*, then by their *Families*; where we must understand also their *Sub-families*, as is easily gather'd from the Story of *Achan*, where these *Sub-families* are called sometimes *Families*, and sometimes *Houſholds*.

3.  
In what  
Sense Mo-  
ses here u-  
ses the  
Words,  
Nations  
and Fami-  
lies.

And thus we know, what are *Nations*, and what are *Families*, and what are the Kinds of both. Now let us see, what *Nations* and what *Families* *Moses* means in the forecited Texts. It seems then plain, that *Mo- ses* must mean those which are *absolutely* *Nations*, not *Sub-nations* or such as are so only *respectively*; and likewise he must mean *absolute* *Families*, not *Sub-families* or *Houſholds*. The Reason is; because *Moses* speaks of that Division of the Earth, which was made when *Peleg* was born, which was within an hundred Years after the Floud. But by this Time there were no *Families* so much en-

\* *Jos.* 7. 14.

† *1 Sam.* 10. 20, 21.

# First Plantations after the Floud. 97

creas'd, that they could be called Vol. I.  
Tribes or Nations ; for the Name of *Family* remains (as Mr. Mede says )  
until the third Generation. Now  
that the Division, we are speaking of,  
was made before the third Generati-  
on, is sufficiently prov'd, in that He-  
ber, who was the Father of Peleg,  
and not then the Head of any House,  
was but the second from Arphaxad,  
one of the Founders of those Nati-  
ons, which were of the Offspring of  
*Shem*.

The Sense of this Expression, *after* 4.  
*their Families in their Nations*, being *The Import*  
thus cleared, we see a twofold Order *of this*  
in these First Plantations. First, they *Phrase, af-*  
were ranged *according to their Nati-* *ter their*  
*ons*; and then, Secondly, every Nation *Families,*  
was ranked *by his Families*: so that *in their*  
every *Nation* dwelt and had his Lot *Nations.*  
by himself; and in every *Nation* the  
*Families* also dwelt, and had their  
Lots by themselves. For this seems  
to be the true Import of the sacred  
Text, wherein it is said, that these  
Plantations were made, *according to*  
*their Families, in their Lands, in their*  
*Nations*; whereby is plainly denoted,  
that the *Land* or peculiar Lot of each  
H Family

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Vol. 1. *Family* did lye within the general Lot  
 of its respective *Nation*.

5. And thus much for the First Argument, whereby it may be prov'd from the sacred Text it self, that the Original Plantations of Noah's Posterity were made according to a certain Regular Method and Order. But besides this First Argument, drawn from that Expression of these First Plantations being made according to their Families in their Nations, there may be drawn another Argument to the same Purpose, from that other Expression of the first Planters settling themselves according to their Languages. Wherein we may see the very Finger of God, who so caused them to speak with diverse Tongues, that their Tongues also were order'd after their Families, and after their Nations. As to the Confusion of Tongues I shall speak more in the following Chapter, wherein I shall treat of the City and Tower of Babel: It will suffice here to observe, that a very good Argument for to prove further, that these First Plantations were made Orderly, may be drawn from the End, why God multiply'd the Languages of Mankind:  
 which

That the First Plantations after the Flood were made Orderly, may be confirmed by another Consideration concerning the Method of Providence in multiplying the Languages of Mankind.



which was (as it seems) lest dwell- Vol. I.  
ing all together, they should confound  
their Families, which God in his  
Wisdom would have kept distinct for  
divers Purposes. And, that this should  
be the End, or One of the Ends, fol-  
lows naturally from the proper Effect  
of *Pluralities of Tongues*, which is to  
sort Men into *Pluralities of Societies*,  
as the Unity of One Common Lan-  
guage had before knit them into One  
Community. Now if this was the  
Purpose of Almighty God, then it  
must needs be, that for the Prosecu-  
tion of this End, each Family should  
dwell by itself, and each Nation by  
itself; and so there must arise an  
*Orderly Division*.

To the two foregoing Considerati- 6.  
ons, drawn from the Scripture itself, *The same*  
may be added two others, one drawn *further e-*  
from the Wisdom of God, the other *stablish'd*  
from the Wisdom of the Patriarchs, *by two o-*  
God is expressly declar'd in Scrip- *ther Con-*  
ture to be *the Author, not of Confusion,* *siderati-*  
*but of Order.* And therefore since it *ons, viz:*  
is the manner, and as it were the Pro- *One drawn*  
perty, of Almighty God to act *from God's*  
*Orderly* in all Things, wherein he hath *being the*  
a special Hand, and directs by a spe- *God of*  
cial *Order.*

Vol. I. cial Providence, it may be reasonably infer'd, that the First Plantations, we are speaking of, were managed *Orderly*; forasmuch as it is reasonable to suppose, that herein God's Providence was more especially concern'd, it being so Material an Action, and as it were the Ground and Foundation of the Second Propagation of Mankind.

7. But another Reason may be drawn from the Wisdom of the Patriarchs, who were all alive at this Division, and were as Kings in their Generations. Seeing therefore, that there is great Difference in the Parts of the Earth, for the Goodness of the Soil and Temperature of the Air; it was their Parts to prevent the Danger of Contention among their Sons, who should have the better Parts of the Earth. Which could be done no otherwise, but by instituting an *Orderly Division*; and that either by Casting of Lots, or chusing according to the Order of their Birth-right, after some Survey taken of a sufficient Portion of the Earth, and distinct Portions laid out according to the Number of *Nations*, then of Families, &c.

Having

The other  
drawn  
from the  
Wisdom  
of the  
Patriarchs.

## First Plantations after the Flood. 101

Having produc'd Four Material Ar- Vol. I.  
guments to shew, that the First Plan- 8.  
tations after the Flood, were made Rules for  
not *Confusedly*, but *Orderly*: I shall the better  
proceed next to lay down some discovering  
Rules, whereby to guide our selves the First  
in finding out the Original Plantati- Plantati-  
ons of the Three Branches of Noah's ons after  
Posterity, and of their several Nati- the Flood.  
ons, and Families. Wherefore,

First, When the Scripture does ex- 9.  
pressly assign any Portion or Tract of Rule. 1.  
the Earth, to any Branch of Noah's  
Posterity in general, or to any Nati-  
on or Family in particular; we must  
reassur'd, that the respective Branch,  
Nation or Family, settled itself there;  
at least as to the Main or Bulk of it.

Secondly, we must seek these Ori- 10.  
ginal Plantations within a reasonable Rule. 2.  
Compass of the Earth, and not all  
the World over. For when this Di-  
vision was made, which was in the  
Days of Peleg, the Number of Man-  
kind was small. For (says Mr. Mede)  
besides Women and Children, their  
Number in all could not be above se-  
ven thousand, as may be gather'd  
out of Gen. 10; so that it is not  
likely, that they took the whole  
H 3 World



Vol. I. World into the First Division or Plan-  
tation.

11.  
Rule 3. Thirdly, those Nations, whose Families are nam'd by *Moses*, are chiefly to be sought for in Places neighbouring to *Judea*. For therefore, chiefly, did *Moses* name their Families, because they were such as the *Jews* would have to deal with, and that chiefly on account of their Neighbourhood.

12.  
Rule 4. Fourthly, where we find the Nation, there also we must look for the Families of that Nation; because the Families were ranged in their Nations. And therefore,

13.  
Rule 5. Fifthly, for the same Reason, where we find any One of the Families, there we must look for the Rest, and for the whole Nation. These Five Rules aforementioned we may take (says Mr. *Mede*) for sure Grounds, and use them as a *Land-compass* in our present Discovery: but to them may be added Five more, of less Weight than the former, yet such as being joyn'd with the former, will help us to a greater Certainty. Wherefore,

Sixthly,

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Sixthly, If we find, that the Scri- Vol. I.  
ptures usually name two or more of  
these Nations together, it is a likely  
Argument, that they were seated  
both together, and were Neighbour-  
ing one to the other. 14.  
Rule 6.

Seventhly, We are to observe the 15.  
Fulfilling of Prophecies by Nations Rule 7.  
foretold under the Names of their  
Founders.

Eightly, because it is likely that in 16.  
this Division there was a Regard had Rule 8.  
by the wise Fathers for their future  
Colonies, We are to think, that they  
order'd their Partition so, as to Na-  
tions, if not always as to Families,  
that when they were to vent their  
Numbers, and send forth New Colo-  
nies, they should not be enforc'd to  
encroach on one another's Inheri-  
tance, or one to pass thro' the Lot of  
another, but that they had either the  
Sea or Empty Land every one upon  
some of his Borders.

Ninthly, The Testimony of the 17.  
Ancients is to be consider'd. Rule 9.

Tenthly, and lastly, We are to 18.  
have regard to the Remainders of Rule 10.  
Ancient Names ; and this is the Or-  
dinary Help that every one follows.

Vol. I. These are the Ten *Criteria*, or Marks, which we are to make use of in the present Discovery ; and that which shall be found agreeable to all or the greater Part of these, if it will not be allow'd for Evident Truth, it must at least be esteem'd the most Likely Conjecture, and the Greatest Certainty we can attain to.

19. There is another Particular to be taken notice of, concerning the Account in general, given us by *Moses*, of the First Plantations after the Flood, which is this : That some learned Men are of Opinion, that among the Names of the Sons of *Noah*, mention'd *Gen. 10*, there are several which are to be look'd upon, not as the Names of Single Persons, but of so many People ; besides the Descendants of *Canaan*, mention'd there under the Names of the *Jebusite*, *Emorite*, *Girgashite*, *Hivite*, *Arkite*, *Sinite*, *Arvadite*, *Zemarite*, and *Hamathite* : which are generally acknowledg'd to be the Names of so many several People, descended from *Canaan*. However, it seems probable, that the respective Sires of these People, that is, the several Sons of *Canaan*, from whom

*Several  
Names in  
Gen. 10.  
not the  
Names of  
Single Per-  
sons, but of  
People.*



*First Plantations after the Flood.* 105

whom they were descended, were Vol. I.  
call'd by the Names of *Jebus*, *Emor*,  
*Girgash*, *Hivah*, *Arak*, *Sin*, *Arvad*,  
*Zamar*, and *Hamath*. Now, as not  
these Single Persons themselves, but  
their respective Descendants, are de-  
noted by the Names of the *Jebusite*,  
*Emorite*, *Girgashite*, *Hivite*, &c. so  
it is thought by some learned Men,  
that *Kittim*, *Dodanim*, *Mizraim*,  
and (all those whom *Mizraim* begat,  
viz.) *Ludim*, *Ananim*, *Lehabim*, *Naph-  
tubim*, *Pathrusim*, *Castubim*, and *Caph-  
torim*, are Names also not of Single  
Persons, but of People. One Rea-  
son for the said Opinion, is this, that  
the *Hebrew* Words are of a Plural  
Termination, according to the Ana-  
logy of that Tongue. Whence by  
*Kittim* are suppos'd to be meant the  
Descendants of *Keth*, by *Dodanim* the  
Descendants of *Dodan*, and so of the  
rest. And this seems to be put be-  
yond Dispute, by what we read ex-  
pressly (*Deut.* 2. 23.) of the *Caph-  
torim*, namely, that *they came forth  
out of Caphthor*. And therefore it is very  
probable, that when the Text says,  
*Mizraim begat Ludim, Ananim, Le-  
habim, Naphthubim, Pathrusim, Castu-  
him*

Vol. I. *him and Caphtorim*; the plain Meaning thereof is, that *Mizraim* begat *Lud, Aram, Lehab, Naphtuah, Pattrus, Castuah, and Caphtor*; whose Descendants are respectively denominated from their several Sires or Fathers, *Ludim, Anamim, Lehabim, &c.* And this is further confirm'd, in that we have Mention made (as of *Caphtor* in the Singular, from whom the *Caphtorims* are in the same Place expressly said to be descended, *Dent.* 2. 23. so likewise) of *Lud* in the Singular, *Ezek.* 27. 10. who being joyn'd to *Phut* the Son of *Ham*, was in all probability the Father of the *Ludim*: the whole Nation or People being (as is usual in sacred Scripture) denoted by the Name of their Sire, from whom they descended. 'Tis evident that the seventy Interpreters were of this Opinion: for they render *Kittim* and *Dodanim*, or (as they read it) *Rodanim*, by *Κίτιοι Ketij*, and *Ρόδιοι Rodij*; as also to *Ludim, Anamim, &c.* they prefix'd the Plural Article *οις*.

20. As for *Mizraim*, some will have this Name likewise to be a *Plural*, or (to speak more properly and according

*Mizraim,*  
*the Name*  
*of a Single*  
*Person.*

ing

*First Plantations after the Floud.* 107

ing to the Analogy of the *Hebrew* Vol. I. Tongue) a *Dual*; and will have thereby denoted the two more General Divisions of *Egypt*, namely, into *Upper Egypt*, sometimes distinguish'd by the Proper Name of *Thebais*, from *Thebes* a Principal City thereof, and *Lower Egypt* or *Egypt* more properly so call'd. Agreeably to this Hypothesis, it is thought that *Egypt* is sometimes denoted in Scripture by the singular *Mazor*, as in 2 *Kings* 19. 24. *Isai.* 19. 6. and *Mic.* 7. 12. but in these Places the Word is in all the old Translations (*Septuagint*, *Chaldee*, *Syriack*, *Arabick*) as well as Ours, taken for an Appellative. In short, it seems to be a Consideration of some weight against *Mizraim* being any other than a Singular, that in the Text where *Mizraim* is said to beget *Ludim*, the Verb *beget* is join'd to *Mizraim* in the Singular: Whereas, had *Mizraim* been a Dual or Plural, the Rules of *Syntax* would require, that the Verb should be so likewise.

And 'tis observable, that tho' the seventy Interpreters render'd the other *Hebrew* Words, of a Plural Termination, as Words of the Plural Number; yet they



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Vol. I. they look'd on *Mizraim* as a Singular; and accordingly join to it a Verb of the Singular Number. And thus much for the First Plantations after the Flood in General : I proceed now to speak distinctly of the Plantations of the three distinct Branches of *Noah's* Posterity, by his three Sons, *Shem*, *Ham*, and *Japhet* ; which accordingly are distinguish'd into three distinct Sections.

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### SECTION. II.

*Of the First Plantations of the Descendants of Japhet, eldest Son of Noah ; and also of some of the Colonies thereof in After-ages, particularly of the Ancient Britains.*

**T**HOUGH it be said, *Gen. 5. 32.* *Noah begat Shem, Ham, and Japhet ;* and the same Order is elsewhere us'd in reckoning up the three Sons of *Noah* ; yet 'tis plain from *Gen. 9. v. 22. & 24.* that *Ham* was

I.  
Of the  
three Sons  
of Noah,  
Japhet was  
the elder,  
and Ham  
the young-  
er.

was

7

Place this Map facing Chap. 3. Sec. 2. 0

5

10

15

20

25

30

65

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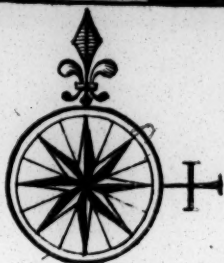
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50

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35



THE  
NORTHERN  
OCEAN

KYMRI  
or OLD  
BRITAIN

Cimbri

Angli

GEMEN or GER-  
MEN i.e. GOMERITES  
or Descendants of GOMER;  
denoted by y<sup>e</sup> Latin word  
CIMBRI.

Wessex R.

GAULS, called some-  
times CIMBRI i.e.  
GOMERITES

Danube R.

Pyrenean M.

Ebro R.

Rodanus R.

Corfica I.

Minorca

Majorca

Sardinia I.

Yvica

Sicily

THE MEDITERRANEAN SEA

Colonies of  
HAM

Carthage

A M  
that  
JAI  
gina  
AS  
their

H

T

Geta  
Ce  
or

MASI

Colony of M

Col. of

MADAI

Dodanin

The Ionian Sea

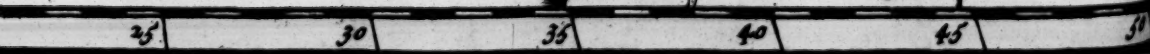
Col. of

JAVAN

Colony of  
Tartarus  
or  
Tartarus



|    |    |    |    |    |    |
|----|----|----|----|----|----|
| 25 | 30 | 35 | 40 | 45 | 50 |
|----|----|----|----|----|----|





First Plantations of Japhet's Desc. 109

was the younger Son of *Noah*. As to Vol. I. the *Hebrew Text*, *Gen.* 10. 21. the Words are differently understood by Interpreters and Commentators: Some rendring the Text after this Sense, that *Shem* was the *Elder Brother of Japhet*; others rendring it in this Sense, that *Shem* was the *Brother of Japhet the Elder*. This last Interpretation is followed in the *Septuagint* and our *English Version*; and seems to be put out of dispute by an Argument drawn from *Gen.* 5. 32. & 11. 10. compar'd together. In the former Text it is said; *Noah was five hundred Years old, and begat Shem, Ham, and Japhet*: Whereby must be reasonably understood, that he began then to beget Children, and in that Year of his Age begat his eldest Son. But in the latter Text it is said, that *Shem was an hundred Years old, and begat Arphaxad two Years after the Floud*. Now, had *Shem* been his *Eldest Son* of all, he must have been a hundred and two Years old, the second Year after the Floud. For *Noah* begat his *Eldest Son* in his five hundredth Year, as we learn, *Gen.* 5. 22; and from thence to the Floud were an hundred Years: for



Vol. I. for we are told Gen. 7. 11. that in the six hundredth Year of Noah's Life the Flood began. So that two Years after the Flood, *Shem* must have been an hundred and two Years old at least, (even by two Years after the Flood, understanding two Years after the Beginning of the Flood) had he been Noah's Eldest Son, or begotten in the five hundredth Year of Noah. Since then the Scripture tells us, Gen. 11. 10. that *Shem* was but an hundred Years, two Years after the Flood; it evidently follows, that *Japheth* must be the Son, which Noah begat in his five hundredth Year, and consequently must be Elder than *Shem*. For as to *Ham*, the Scripture is express (as hath been observ'd) that he was the Younger Son, Gen. 9. 24.

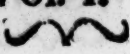
2.

The Method here observ'd, in speaking of the First Plantations of the Sons of Noah.

Now *Moses* begins his Account of the Descendants of Noah, with the Sons of *Japheth*. Why he does so, is uncertain; since it seems certain, that he had not regard herein to Seniority of Birth. For then in all likelihood he would have had the same Regard in respect to his reckoning up the more early Descendants of *Shem* and

*Ham*:

First Plantations of Japhet's Desc. 111

*Ham* : Whereas he observes not the Vol. I.  
Order of Birth therein, but gives us   
the Line of *Ham* before that of *Shem*.  
In speaking to the First Plantations  
of the Three Branches of *Noah's*  
Posterity, I shall indeed take the  
three Branches according to the Or-  
der of Birth aforementioned, but not  
for that Reason, but because this  
Order falls in very well with a Geo-  
graphical Order. I shall therefore  
first treat of the Plantations of the  
Branch of *Japhet* ; and I shall dwell  
the longer on these, because by *Japhet's*  
Posterity were chiefly planted  
or peopled the several Countries of  
*Europe* ; which are best known to us  
at present of any in the whole World,  
and is of nearest Concern to us for to  
be known as to its First Planters or  
most Ancient Inhabitants. I shall in  
the second Place proceed to the First  
Plantations of the Branch of *Shem* ;  
and in the last Place, to those of  
*Ham*.

3.

What is  
meant by  
the Isles  
of the Gen-  
tiles, which  
were di-  
vided or  
planted by  
the Sons of  
*Japhet*.

In order then to find out, in what  
Tract of the Earth the Descendants  
of *Japhet* at first settled themselves, we  
must, according to the First Rule a-  
bove laid down, have regard, in the  
first

Vol. I. first place to what the Scripture says concerning the same; and that is this, That by the Descendants of *Japhet* were *the Isles of the Gentiles divided*, Gen. 10. 5. The great Difficulty then is, to know what is here meant by *the Isles of the Gentiles*. And 'tis certain from several Passages of Scripture, that by the Word, which we translate *Isles*, the *Hebrews* understood, not only such Countries as we call *Isles*, that is, such as are, *on all Sides*, surrounded by Sea; but also such Countries as were so divided by Sea from them, or the *Egyptians* (among whom they liv'd a long time, and so call'd things by the same Names) as that they could not be well come unto, or at least us'd not to be gone unto, but *by Sea*. In brief, they call'd *Islands* all *Beyond-sea* Countries, and all People *Islanders*, which came to them and to the *Egyptians* by Sea. Now, such are the Countries of the *Lesser Asia*, and the Countries of *Europe*; and that these are denoted in Scripture by the Name of the *Isles of the Gentiles* may be shewn from many Places of the Bible: We shall quote but the most Pregnant.

The



## First Plantations of Japhet's Desc. 113

The Prophet *Isaiah*, Chap. 10. v. Vol. I.  
10, 11. speaking of the Calling of the *Gentiles* and Restauration of the *Jews*, (or, as Mr. Mede says, of the Calling of the *Gentiles* by an Allusion to the Restoring of the *Jews*) hath these Words; *The Lord shall recover the Remnant of his People from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the Islands of the Sea.* Here it is evident, that by the *Isles of the Sea* (which is the same with the *Isles of the Gentiles*) must be understood Countries distinct from the other Countries there expressly nam'd, viz. *Assyria, Egypt, &c.* And therefore they may be in Reason esteem'd the Countries of *Lesser Asia* and *Europe*, or at least these principally. Besides, the Prophet here speaking of the Calling of the *Gentiles*, would not likely omit those Places where *St. Paul*, who was peculiarly stil'd *the Apostle of the Gentiles*, chiefly labour'd; and which were from the Beginning, and are at this Day the principal Seat of Christian Churches. So that at this Day there is no Part of the World call'd by the Name of *Christendom*, but that

I                      which

4.  
Proofs  
from Scri-  
pture, for  
the forego-  
ing Exposi-  
tion of the  
Isle of the  
Gentiles.

Vol. I. which is in our Sense divided from *Judea* by Sea, even the *Isles of the Gentiles*. And this was heretofore intimated by the Prophets, in that they never speak of the *Calling of the Gentiles*, but they harped upon the *Isles of the Gentiles*. The same Prophet *Isaiah*, (Chap. 40. 15.) to shew God's Omnipotency, speaks after this manner; *Behold, the Nations are as a Drop of the Bucket, and are counted as the small Dust of the Ballance; behold, he takes up the Isles as a very little thing.* Where, if by *Isles* we mean those which we call *Isles*, the Comparifon of Disparity will not hang together; because those which we call *Isles* are indeed *very little things*. It remains therefore that by *Isles* are here meant those large Countries, which were beyond the Sea in regard of *Egypt* and *Palestine*. In *Ezeck.* 27. 3. *Tyre* is call'd a *Merchant of People for many Islands*, because unto *Tyre* came many People from *beyond the Sea* for Merchandise. To mention but one Place more, in *1 Maccab.* 14. 5. among the Commendations of *Simon*, one of the worthy *Maccabees*, it is said, that *he took Joppa for an Haven,*

ven, and for an Entrance to the Isles of Vol. I.  
the Sea : Where it is manifest, that  
by the Isles of the Sea the Jews meant  
those Nations, which came to them  
by Sea.

What has been said, may suffice to 5.  
shew, that by the Isles of the Gentiles The Lesser  
are to be understood Countries, divi- Asia, and  
ded by Sea (in the aforementi- Europe,  
on'd Sense) from Palestine and E- planted by  
gypt, and perhaps especially from E- Japhet's  
gypt, because (as Mr. Mede observes) Posterity.  
when Moses wrote this Account, he  
was not in Palestine, and therefore  
probably us'd only such Names, as  
the Jews were acquainted with in the  
Land of Goshen. Since then Moses  
tells us, that by the Descendants of  
Japhet were divided the Isles of the  
Gentiles, we must look for their First  
Plantations in the Countries denoted  
thereby, that is, the Countries prin-  
cipally of Lesser Asia and Europe. And  
accordingly we shall there find them,  
or (or least) most of them; and  
that, too, agreeably to the Rules above  
laid down; especially, within a  
suitable Compass, according to the  
Second Rule.



Vol. I. Now among the Descendants of *Japhet*, there are nam'd by *Moses* seven Sons of his properly so call'd, and which may be probably suppos'd to have been the Founders of so many Nations, to wit, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech*, and *Tiras*. Of these seven Nations, we have but the Families of Two nam'd, viz. of *Gomer* and *Javan*. The Sons of *Gomer* were *Ashkenaz*, *Ripath*, and *Togarmah*; the Sons of *Javan*, were *Elishah*, *Tarshish*, *Kitim*, and *Dodanim*, Gen. 10. 2. 4.

6. I shall begin with *Gomer* and his Sons; to whom we may assign the greatest Part of the Northern Tract of the *Lesser Asia* for their First Plantations, as will appear by the ensuing Particulars. For to begin with the Founder of this whole Nation, *Gomer*. The Jewish Historian, \* *Josephus*, tells us expresly, that the *Galatians* (who liv'd in this Tract, and to whom *St. Paul* writ an Epistle) were call'd *Gomerites*; and † *Herodotus* tells us, that a People call'd *Cimme-*

*The Nation of Gomer, situated in the Northern Part of Lesser Asia.*

\* *Jewish Antiq. B. 1. Ch. 7.*

† *Herod. lib. 4.*

rij dwelt in these Parts ; and † *Pliny* Vol. I. speaks of a Town, in *Troas* a Part of *Phrygia*, call'd *Cimmeris* ; both which Names are plainly enough deriv'd from *Gomer*, to such as understand the Nature of the *Hebrew* Tongue, and that the Letters call'd *Radicals* are chiefly, if not solely, to be regarded in Etymologies from *Hebrew* Words : as is shewn in the *Preface*. 'Tis certain, that the Name of *Phrygia* did anciently extend itself over a very considerable Part of the Northern Tract of the *Lesser Asia*. For, besides that large Country, which all along retain'd the Name of *Phrygia* among the *Greek* and *Latin* Writers, and was an In-land Country ; that which was frequently call'd *Troas* from the Celebrated *Trojans*, and lay near or upon the *Hellespont*, was also comprehended under the Name of *Phrygia*, and, for Distinction sake from the former, was sometimes call'd *Phrygia Minor* ; of which more hereafter. I proceed now to observe, that 'tis also certain, that great Part of *Galatia* was formerly included under

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† *Plin. lib. 5. cap. 3.*

# 118 The Geography of the Old Test.

Vol. I. *Phrygia*, as being possess'd by the *Phrygians*, till these were dispossest'd of the same by the *Galatians*.

7.  
Phrygia,  
whence so  
call'd.

I take notice of the Extensiveness of the Name of *Phrygia* in this Tract, because the learned *Bochart* conjectures, that the Name *Phrygia* was impos'd on these Parts by the *Greeks*, in Allusion to the *Hebrew* Name *Gomer*. For he has observ'd, that the Radix גמר *Gamar*, does signify to Consume, and that its Derivative גמרא *Gumra* or *Gumro* signifies a Coal: whence the *Greeks* coming to know the Import of these Words, might thereby be induc'd to think, that the Name *Gomer* was impos'd on these Parts, as denoting a Country of a Soil so Black, as if it had been burnt to a Coal; and consequently might be induced to impose on the same a Name of like Importance, and so to call it Φρυγία, *Phrygia*, (that is, the Torrid or Burnt Country) from Φρύγειν, which in the *Greek* Language signifies to Roast. This Conjecture carries along with it the greater Probability, not only because there are Instances of the same Nature, which we shall take notice of as we go along; but

also

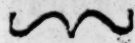


also because 'tis certain there is a Vol. I.  
Part of this Country, which was spe-  
cially call'd by the Greeks *Φρυγία Κεναυ-  
μύην*, *Burnt Phrygia*.

What has been already said con- 8.  
cerning the Remainders of Gomer's *The Situa-  
Name, to be found in these Parts a- tion assigned  
mong Ancient Writers, conduces to the Na-  
(according to our Tenth and last tion of Go-  
Rules) to make it probable, that the mer, con-  
Nation of Gomer first settled itself firm'd from  
here. And the same will appear more the Situa-  
probable, and (I think) beyond Ex- tion of the  
ception, from what is now to be ad- several Fa-  
ded concerning the Settlements of the milies of  
three Families of this Nation; for his Sons.  
we shall find them all settled in parti-  
cular Lots, within the Compass of  
the general Lot afore assign'd to the  
whole Nation.*

For, as for *Ashkenaz*, who of the 9.  
three Sons of Gomer is first nam'd by *The Situa-  
Moses, that he was seated in the tion of Ash-  
Western Part of the Nation of Gomer, kenaz, Son  
that is, in the North-west Part of the of Gomer.  
Lesser Asia, is hardly to be question'd,  
there being so plain Footsteps of his  
Name to be found in these Parts.*

## Vol. I.



10.

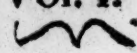
The Names  
Ascanius  
and Asca-  
nia, deri-  
ved from  
Ashkenaz.

For in *Bithynia* there is a Bay, formerly call'd the *Ascanian* Bay, together with a River and a Lake of the same Name. And in the *Lesser Phrygia* or *Troas*, there was both a City and Province adjoining, anciently known by the Name of *Ascania*; and there were Isles lying in the Coast, call'd the *Ascanian* Isles. Nor is it any ways unlikely, but that in honour of this *Ashkenaz*, the Kings and Great Men of these Parts took the Name of *Ascanius*. Of which Name, besides *Ascanius* the Son of *Æneas*, we find a King mention'd in the Second Book of *Homer's Iliads*, which came to the Aid of *Priamus* at the Siege of *Troy*.

II.

The Eux-  
ine Sea,  
primarily  
call'd Pon-  
tus Axe-  
nus, the  
Axene Sea,  
probably  
from Aice-  
naz.

Further, the Conjecture of *Monf. Bochart* seems not improbable, that what in After-ages was, and now a-days is call'd frequently the *Euxine Sea*, was, in the early Ages of the World we are speaking of, call'd the *Sea of Ashkenaz*, from the Settlement of the Family of *Ashkenaz* upon the Coasts, along which lies the Entrance into this Sea. Hence by the *Greeks*, (with a little Variation of the Word, moulding it into a Word of their own Language,

Language, as was their Common Vol. I. Practice) it was at first nam'd Πόντος   
<sup>Ἀξενος</sup> Pontus Axenus. And in following Ages, when the true Origin of the Name was forgot among the Greeks, they had regard only to the Literal Import of the Word in their own Tongue; and thence imagin'd, that this Sea was so nam'd by their Ancestors, from the *unhospitable* or unciviliz'd Nations, that liv'd then along the Coasts thereof; for the Word <sup>Ἀξενος</sup> Axenus, does in Greek signify *Unhospitable*. On this Score, when the Greeks began to look on the Inhabitants of these Coasts as Civiliz'd, then they chang'd the Name of Πόντος <sup>Ἀξενος</sup> Pontus Axenus, into that of Πόντος <sup>Εὐξενος</sup> Pontus Euxinus; whence it is to this Day frequently stiled the *Euxine Sea*, i. e. the *Hospitable Sea*.

Once more, the Prophet Jeremiah 12.  
 foretelling the taking of Babylon by Cyrus the Great, has this Expression, The Situation of Ashkenaz Confirm'd from Scripture.  
 Chap. 51. V. 27. *Call together against her the Kingdoms of Ararat, and Mini, and Ashkenaz.* Where by the Kingdom of Ashkenaz may very well be understood the Inhabitants of these Parts we are speaking of. For Xenophon (as Bochart.



## 122 *The Geography of the Old Test.*

Vol. I. *Bochart* has well observ'd ) tells us, that *Cyrus* having taken *Sardes*, sent *Hystaspes* with an Army into the *Phrygia* that lies on the *Hellespont*; and that *Hystaspes*, having made himself Master of the Country, brought along with him from thence a great many of the Horse and other Soldiers of these *Phrygians*; whom *Cyrus* took along with the Rest of his Army to *Babylon*.

13. 2. *Riphat*, the Second Son of *Gomer*, is probably suppos'd to have seated his Family, in the Parts adjoining Eastward to the Plantation of his Brother *Ashkenaz*. This Opinion is confirm'd by the Testimony of *Josephus*, who expressly says, that the *Paphlagonians*, a People inhabiting some Portion of this Tract, were originally call'd *Riphateans* from *Riphat*. There are also some Remains of his Name to be found here, among the Writings of the Ancient *Greeks* and *Latins*. For in *Apollonius's Argonauticks*, there is mention made of a River call'd *Rhebæus*, which rising in this Tract empties itself into the *Euxine* Sea. The same is call'd, by *Dionysius Periegetes* and others, *Rhebæus*.

The Situation of *Riphat*, Son of *Gomer*.

*bas.* *Stephanus* does not only acquaint Vol. I.  
us with the River, but tells us also of   
a Region of the same Name, and  
whose Inhabitants were call'd *Rhebai*.  
And *Pliny* places here a People call'd  
(more agreeable to the Name of their  
Fore-father) *Riphei*, and another call'd  
*Arimphai*. Lastly, Mr. *Mede* is of O-  
pinion, that another River in this  
Tract, call'd by the *Greeks* *Parthenius*,  
was originally call'd *Riphathenius*;  
which may not be altogether unlikel-  
y, if we consider that it was the  
*Greeks* usual Custom, to mould Fo-  
reign Words into Words of their Own  
Tongue.

3. The third and last Son of Go-  
*mer*, nam'd by *Moses*, is *Togarmah*,  
whose Family was seated in the re-  
maining, and consequently in the most  
Easterly Part of the Nation of Go-  
*mer*. And this Situation of the Fa-  
mily of *Togarmah* is agreeable both to  
Sacred and Common Writers. For  
as to sacred Scripture *Ezekiel* thus  
speaks, Chap. 38. Ver. 6. *Gomer and*  
*all his Bands; the House of Togarmah*  
*of the North-quarters, and all his Bands:*  
And again, Chap. 27. Ver. 14. *They*  
*of the House of Togarmah traded in thy*  
*Fairs*

14.  
The Situa-  
tion of To-  
garmah,  
Son of Go-  
mer.

Vol. I. *Fairs* (i. e. the Fairs of Tyre) with  
 ~~~~~ *Horses, and Horsemen, and Mules.*  
 Now, that the Situation we assign to *Togarmah*, does in a manner lye true North to *Judea*, is evident to any one, that will view the Map: and that *Cappadocia*, by which Name a considerable Part of the Lot of *Togarmah* was in process of time known to the *Greeks*, was very well stock'd with an excellent Breed of Horses and Mules, and that the Inhabitants were esteem'd Good Horsemen, is attested by several \* Ancient Heathen Writers. And for a further Confirmation of the Truth of this Hypothesis, there are to be found Footsteps of the very Name of *Togarmah*, in some of those Names, whereby some of the Inhabitants of this Tract were known to the Old Writers. Thus † *Strabo* tells us, that the *Trocmi* dwelt in the Confines of *Pontus* and *Cappadocia*; and several Towns lying on the East of the River *Halys*, and so in *Cappadocia*, are assign'd to them by *Ptolemy*. They

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\* Solinus of Cappad. Dionysius Perieg. v. 973 & 1. Claudian in Ruffin. lib. 2. Strab. lib. 11.

† Strab. lib. 12.



are by *Cicero* call'd *Trogmi*, and *Troc-* Vol. I.  
*meni* by *Stephanus* ; and in the Coun-  
 cil of *Chalcedon* they are called *Troc-*  
*mades* or *Trogmades*, there being fre-  
 quent mention made in that Council of  
*Cyriacus* Bishop of the *Trogmades*. All  
 which Names plainly appear to be the  
 same originally, and are in all likeli-  
 hood form'd from *Togarmah*, or (as the  
 Word is usually render'd by *Greek*  
 Writers) *Torgama* ; for they retain in  
 them All the Radical Letters of the  
 Name of their Progenitor, except the  
 Terminative one, if that be a Radi-  
 cal. And thus we have found out  
 the Original Situation of the Nation  
 of *Gomer* in general, and also the par-  
 ticular Seats of the three Families of  
*Askkenaz*, *Ripath*, and *Togarmah*, ly-  
 ing orderly one by the other, within  
 the general Bounds of the said Nati-  
 on ; and so agreeable in these, as  
 well as other Particulars, to the Rules  
 above laid down.

And tho' this be sufficient to our  
 present Undertaking, yet I suppose it  
 will not be unacceptable to the Reader,  
 to say a little of the Colonies, which  
 coming from the Nation of *Gomer*, in  
 process of time spread themselves fur-  
 ther

15.  
 Of the Co-  
 lonies of  
 the Nation  
 of *Gomer*,  
 and first of  
 the *Cim-*  
*merij* by  
 the *Bol-*  
*phorus*  
*Cimmeri-*  
*us*, now  
 Strait of  
*Cassa*.

Vol. I. ther and further, and settled themselves in several Parts of *Europe*; and particularly in this our Island. *Herodotus* then, as he tells us, that a People call'd *Cimmerij* formerly dwelt in that Tract of *Lesser Asia*, which we assign to *Gomer*; so he tells us withal, that these People sent a Colony to *Palus Meotis*, or the *Meotick Lake* on the North of the *Euxine Sea*, and so gave the Name of *Bosphorus Cimmerius* to the Strait between the *Euxine Sea* and the *Meotick Lake*, now commonly call'd the *Strait of Caffa*.

16.  
The Germans descended from Gomer.

This Colony of the *Cimmerij* encreasing in process of time, and so spreading themselves still by new Colonies further Westward, came along the *Danube*, and settled themselves in the Country, which from them has been call'd *Germany*. For as to the Testimony of the Ancients, *Diodorus Siculus* (as Mr. Mede observes) affirms, that the *Germans* had their Original from the *Cimmerians*; and the *Jews* to this Day (as the same learned Person remarks) call them *Ashkenazim* of *Ashkenaz*, as being descended from that Branch of *Gomer*. Indeed they themselves retain plain Marks enough of

of their Descent, both in the Name *Cimbri*, and also in their common Name *Germans*, or as they call themselves *Germen*; which is but a small Variation from *Gemren* or *Gomren*; and this last is easily contracted from *Gomeren*, that is, *Gomeræans*. For the Termination *en* is a Plural Termination in the *German* Language; and from the Singular *Gomer* is formed *Gemren*, by the same Analogy, that from *Brother* is formed *Brethren*. The other Name *Cimbri* is easily framed from *Cimmerij*; and by that Name the Inhabitants of the Northwest *Peninsula* of Old *Germany*, now adays call'd *Jutland*, were known not only to Ancient, but Latter Writers; and from this Name of the Inhabitants, the said *Peninsula* is call'd *Cimbrica Chersonesus*, and that frequently in Modern Authors.

Out of *Germany* the Descendants of *Gomer* spread themselves into *Gaul* or *France*. To prove this Mr. *Camden* quotes the Testimony of *Josephus*, where he says, that those, call'd by the *Greeks* *Galatæ*, were originally call'd *Gomerites*. Which Words may be understood, either of the Asiatick *Galatæ*,

Vol. I.

17.

The Gauls  
descended  
of Gomer.



Vol. I. *Galatæ*, commonly call'd by us *Galatians*, or the Europæan *Galatæ*, commonly called by us *Gauls*. If it be taken in the former Sense, then it is a Testimony for the First Seating of *Gomer* in that Tract of the *Lesser Asia* we have above assign'd him, and on this Account it is afore taken Notice of by us. If it be taken in the latter Sense, it can't rationally be understood of the First Settlement of *Gomer*; it being altogether absurd to imagine, that upon the First Dispersion of Mankind, *Gomer* should pass by so many Countries lying nearer to the Place whence he set out, and come to one of the utmost Countries of *Europe*, namely, that since call'd *Gaul*, and there first settle himself. If therefore what *Josephus* says of the *Galatæ* being originally call'd *Gomerites* from *Gomer*, is to be understood of the European *Galatæ*, or *Gauls*, it can't be rationally (as I said) understood of the First Settlement of *Gomer*, but it must be necessarily understood of some Colony of the Descendants of *Gomer*, who in succeeding Ages spread themselves as far as to *Gaul* in *Europe*, and settling there were the Progenitors

genitors of the European *Galatæ* or Vol. I.  
*Gauls*, call'd in the more early Ages of the World *Gomerites*, from *Gomer* the Father of the Nation, whence they sprang. But to prove the Descent of the *Gauls* from *Gomer*, Mr. *Camden* produces not only the fore-cited Testimony of *Josephus*, (from whom in all probability *Zonaras* took his Information, which therefore, tho' mention'd by Mr. *Camden* as a distinct Testimony, yet may rather be look'd on as one and the same) but also the Testimonies of other Writers; as of *Appian*, who in his *Illyricks* says expressly, that the *Celtæ* or *Gauls* were otherwise call'd *Cimbri*. Those Barbarians, whom *Marius* defeated, *Cicero* plainly terms *Gauls*: *Caius Marius* (says he) put a Check upon the Gaulish Forces, which were pouring into Italy. And All Historians agree, that these were the *Cimbri*; and the Coat armour of *Beleus* their King, dig'd up at *Aix* in *Provence*, where *Marius* routed them, does evince the same: For these Words, *Beleos Cimbros*, were engraven upon it in a strange Character. Again, *Lucan* calls that *Rufian*, that was hired to kill *Marius*, a  
 K *Cimbrian*;

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Vol. I. *Cimbrian* ; whereas *Livy* and others affirm him to have been a *Gaul* ; and by *Plutarch* the *Cimbri* are call'd *Galloscythians*.

18. I have here produc'd these Testimonies from Mr. *Camden*, for the same Reason he cites them, namely, in order to make it the more plain, that the Ancient Inhabitants of this our Isle, the *Britains* were also Descendants of *Gomer*. For 'tis not to be question'd, but that this Isle was first peopled from those Countries of the *European* Continent, which lye next to it ; and consequently from *Germany* or *Gaul*, and of the two, rather from *Gaul*, as lying the nearest of the two. Indeed to me there seems to be no need of adding any other Evidence, that the *Britains* were descended originally of *Gomer* ; than the very Name whereby their Offspring, the *Welch*, call themselves to this very Day, to wit, *Kumero*, or *Cymro*, and *Kumeri* : And in like manner they call a *Welch-woman*, *Kumeraes* ; and their Language, *Kumeraeg*. Which several Words carry in them so plain Marks of the Primitive Word, whence they were derived ;  
that

*The Old  
Britains, or  
Welsh,  
Descen-  
dants of  
Gomer :  
as also the  
Saxons or  
English.*

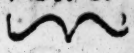


that if there be any Regard to be had Vol. I.  
to Etymology in the Matter in hand, (as confessedly there is) it can't be reasonably doubted, but the true Old Britains, or Welch, are Descendants of Gomer. And since it has been also observ'd above, that the Germans were likely Descendants of Gomer, particularly the Cimbri, to whom the Saxons, especially the Angles were near Neighbours: hence it follows, that our Ancestors likewise, who succeeded the Old Britains in these Parts of this Isle, were descended of the same Son of Japhet, namely, Gomer.

'Tis time now to proceed to the other Nations of the Branch of Japhet, and therefore to return to the Lesser Asia. For as the Nation of Gomer first seated itself in the Northern Tract thereof; so the Nation of Javan first seated itself in the Southern Tract of the same. And this appears, not only from the Name of a Country in this Tract, call'd Jonia, (a Name plainly deriv'd from Javan, as shall be shewn anon) but also from the Situation of the four Families of Javan's Sons, within this Tract, which

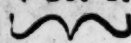
19.  
The Situation of the Nation of Javan.

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Vol. I. are in this Order mention'd by *Moses*,  
 *Elisah, Tarshish, Kittim, and Dodanim*, Gen. 10. 4. I shall take them in  
 such Order, as is most agreeable to a  
 Geographical Description; and for  
 that Reason shall begin with *Tarshish*.

20. That *Tarshish* seated his Family in  
 the Eastern Part of the Southern Tract  
 of the *Lesser Asia*, is very probable on  
 several Considerations. For *Tarsus*,  
 a chief Town of *Cilicia*, carries in  
 its very Name evident Marks of its  
 being first founded, either by *Tarshish*  
 himself, or else by some of his De-  
 scendants, who so call'd it in honour  
 of their Progenitor. And *Josephus*  
 expressly affirms, that not only this  
 City was so call'd from *Tarshish*, but  
 also that *Cilicia* or the Country round  
 it, was originally known by the Name  
 of *Tarshish*. 'Tis scarcely to be doubt-  
 ed, but this was the *Tarshish*, to which  
 the Prophet *Jonas* thought to flee from  
 the Presence of the Lord; (*Jon.* 1. 3.)  
 as also that this principally was the  
*Tarshish*, mention'd so often by the  
 Prophets, on account of its trading  
 with *Tyre*. Of the *Ships* and *Sea* of  
*Tarshish* we shall speak by and by,  
 when we come to take notice of the  
 Colonies of *Tarshish*. To

The Situa-  
 tion of Tar-  
 shish Son  
 of Javan.

To the West of *Tarshish* adjoin'd Vol. I.  
 the Portion appertaining to *Kittim*   
 or *Cittim*; which Word having a <sup>21.</sup>  
 Plural Termination, does in all <sup>The Situation of the</sup>  
 probability imply (as hath been <sup>Kittim, De-</sup>  
 afore observ'd) the <sup>scendants of</sup> *Descendants of*  
*Keth* or *Ketians*. However this be,  
 whether *Cittim* be a Singular or Plu-  
 ral, there are these Reasons for pla-  
 cing this Family in these Parts. *Pto-*  
*lemy* tells us of a Country here, call'd  
*Cetis*; and *Homer* in *Odys.* 4th, men-  
 tions a People call'd *Cetij*, who were  
 thought to take their Name from a  
 River *Cetius*, in the same Quarter. But  
 'tis remarkable, that the seventy In-  
 terpreters render *Kittim* by <sup>Kήτιος</sup> *Ke-*  
*tij* or *Cetij*, exactly agreeable to the  
 Name mention'd by *Homer*. And  
 therefore 'tis probable, that both Peo-  
 ple and River were so nam'd from  
*Ceth* the Son of *Javan*. *Josephus* will  
 have the Isle of *Cyprus* to have been  
 the Seat of the *Cittim*, because there-  
 in was a Town call'd *Citium*, of good  
 Note. But 'tis not to be question'd,  
 but the Continent was peopled before  
 the Island, and consequently that the  
*Cittim* first seated themselves on the  
 Continent; from which they might



# 134 *The Geography of the Old Test.*

Vol. I. probably enough send in Process of time some Colony over into the neighbouring Island of *Cyprus*; who building the foremention'd Town, might name it *Citium* in Memory of the Family they were descended from. Of other Colonies of this Family we shall speak, as we go along.

22. Go we on now to find out the first Situation of the two remaining Families of this Nation, namely of *Elishah* and *Dodanim*. And both these we shall find some Footsteps of, in the Western Parts of the Tract assign'd to the Nation of *Javan*, that is, on the Western Coast of the Southern Tract of the *Lesser Asia*. For here Upwards or Northwards were anciently seated the *Æoles* or *Æolians*, who, as they carry some Marks of their Pedigree in their Name, so are expressly affirm'd by *Josephus* to have been descended from *Elishah*, and from him to have took their Name. And since the Country peculiarly call'd in After-ages *Jonia*, join'd to the South of what was in the said Ages peculiarly call'd *Æolia*, 'tis probable that the said *Jonia* (so peculiarly call'd, perhaps from *Javan's* living there with

*The Situation of Elishah Son of Javan.*

# Plantations of Noah's Sons. 135

with his Son *Elishah*) was possess'd Vol. I.  
originally by the Sons of *Elishah*, or  
else partly by them, and partly by  
the *Dodanim*; of whom next.

On the same Western Coast, South 23.  
of the Family of *Elishah*, may the *The Situa-*  
Family of *Dodanim* be suppos'd to *tion of the*  
have first planted it self. For there *Dodanim,*  
we find in Ancient Writers a Country *Descen-*  
call'd *Doris*, which may not impro- *dants of*  
bably be deriv'd originally from *Dodanim*; especially if this be a Plural,  
as the Termination seems to import;  
and so the Singular was *Dodan*, which  
being softned into *Doran*, the *Greeks*  
might easily frame from thence *Dorus*, whom they assert to have been  
the Father of the *Dorians*. Certain  
it is from the *Greek Writers* them-  
selves, that the *Dores* or *Dorians*  
were a considerable Part of the Body  
of the *Greeks*; insomuch that *Dorica*  
*Castra*, the *Dorick Camp*, is taken by  
*Virgil* to denote the whole *Græcian*  
Camp. Wherefore 'tis very probable  
that they had their Extraction from  
one of the Sons of *Javan*, the Father  
of the *Greek Nation*; and distinguish'd  
themselves from the other Families of  
*Javan*, by assuming to themselves the

Vol. I. Name of the Father of their Family,  
 ~~~~~ as the others did ; and consequently  
 call'd themselves *Dodanim*, which  
 the *Greeks* moulded into *Dores*.  
 That such was the Extraction of the  
*Dorians*, and the Reason consequently  
 of their Name, appears the more like-  
 ly from what the *Greeks* themselves  
 say of *Dorus*, the Father of the *Do-*  
*rians*, namely, that he was the Son  
 of *Neptune*. For as among the three  
 Sons of *Noah*, *Shem* or *Sem*, is rea-  
 sonably suppos'd to have been the *Zen*  
*Zen*, or *Zeus* *Zeus* of the *Greeks* ; so  
*Japhet* might be denoted ( not only  
 by *Japetus*, but also ) by *Neptune*, and  
 might be esteem'd by them the God of  
 the Sea, because by his Posterity were  
 the *Isles of the Sea* inhabited. Hence  
 what they say of the *Dorians* being  
 descended from *Dorus* the Son of  
*Neptune*, is very applicable to the  
*Dodanim*, descended of *Dodan* the  
 ( Grandson, strictly speaking, or ac-  
 cording to the usual way of speaking  
 among the *Hebrews*, the ) Son of *Ja-*  
*phet*. As to the Change of *Dodan* or  
*Dodanim* into *Dorus* or *Dores*, it is  
 the more likely by reason of the great  
 Likeness there is between the *Hebrew*  
*D* and *R* ; insomuch that the *Doda-*



*nim* are in some Copies writ *Roda*. Vol. I.  
*nim*. And since there is such an Instance actually exstant of the Change of the said Letter, in the first Syllable of the Name we are speaking of, it may be the more easily suppos'd, that a like Change might happen as to the second Syllable; and that some might write and pronounce *Doranim* instead of *Dodanim*. And upon this Supposition the Greek Words Δωρος *Dorus*, or Δωρες *Dores*, answer so well to the Hebrew *Doran* or *Doranim*, that it may be a good Inducement, according to our Tenth Rule, to esteem the *Dores* among the Greeks to have been the Descendants of *Javan*, mention'd by *Moses* under the Name of *Dodanim*; and consequently that the first Situation of these *Dodanim* was in the Province of the *Lesser Asia*, call'd formerly *Doris*. I have insist-ed the longer on this First Settlement of the *Dodanim*, because it has not been taken notice of (as I know of) by Any other. Some have been so extravagant, as to suppose the First Settlement of the *Dodanim* or *Rhodanim* to have been as far as in *Gaul*, about the River *Rhodanus* or *Rhone*; Others have plac'd it much nearer, namely,

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Vol. I. namely, on the Western Coast of *Greece*, where we find mention made by Greek Writers of a Place call'd *Dodone*; near to which was an Oak, or rather a Grove of Oakes, sacred to *Jupiter*, and celebrated on account of the Oracles there said to be given in the most Early Ages. But even this seems to be too far for the First Settlement of the *Dodanim*; which therefore, much more agreeable to our 2d, 3d, 4th and 5th Rules, and consequently to Reason on which the said Rules are built, may be suppos'd to have been in the Country of *Doris* in *the Lesser Asia*. Hence some might pass over to the Isle of *Rhodes*, which some will have take its Name from these *Dodanim*, otherwise call'd *Rhodanim*: which seems to have been the Opinion of the seventy Interpreters, by their rendring the *Hebrew* Word by *Ῥωδῖος Rhodij*.

24.  
of the Co-  
lonies of  
Javan.

Having shewn, where in Probability the Nation of *Javan*, and the Four Families thereof were at first seated; I proceed now to speak of their Colonies, which in process of time were sent from their First Settlements. And I shall begin with the Colonies of the Two Families last  
spoken

spoken of, viz. of *Elishah* and *Doda*. Vol. I.  
*nim*. For these lying on the Western  
 Coast of the *Lesser Asia*, as they en-  
 creas'd, peopled by degrees the ma-  
 ny Isles that lye in the adjoining Sea,  
 and so at length spread themselves in-  
 to the *European* Continent.

The Family of *Elishah* seem to have  
 possess'd themselves of most, or at  
 least the most considerable Isles, ly-  
 ing in the Sea between *Europe* and *A-*  
*sia*; forasmuch as they are call'd by  
 the Prophet *Ezekiel*, Chap. 27. Ver.  
 7. the *Isles of Elishah*. What the Pro-  
 phet there says, concerning the *Blue*  
*and Purple from the Isles of E-*  
*lishah*, is very applicable to the  
 Isles of this Sea; forasmuch as  
 they did abound in that Commo-  
 dity, and are on that account ce-  
 lebrated by Common Authors; and  
 some of them took Names from it.

And as the Isles lying in this Sea  
 were thus originally known by the  
 Name of the *Isles of Elishah*, so 'tis a  
 probable Conjecture, that the Sea it-  
 self was originally call'd the *Sea of*  
*Elishah*. Which Name, tho' it wore  
 away in process of time in other  
 Parts, yet seems to have been all a-  
 long preserv'd in that Part, which to  
 this

25.

And first,  
 of the Colo-  
 nies of E-  
 lishah.

26.

The Sea of  
 Elishah,  
 or Helle-  
 pont.



Vol. I. this Day is frequently call'd the *Hellepont*, as if one should say *Elisa Pontus*, i. e. *the Sea of Elisha*.

27.  
Other Re-  
mainders  
of Elisha's  
Name in  
Greece.

And this Derivation of the Word *Hellepont* will appear yet more likely, when we consider, that the Descendants of *Elishah* passing over into *Europe* came afterwards to be term'd *Ἕλληνες Hellenes*, and their Country *Ἑλλάς Hellas*, a Name which in process of time became Common to All *Greece*. In which there were other Footsteps of *Elishah's* Name to be found formerly, as in the City and Province of *Elis* in the *Peloponnesus*, in the City of *Eleusis* in *Attica*, and in the River *Elissus* or *Ilissus*, in the same Province. Some think the *Campi Elisij*, so much celebrated among the *Greeks*, to have been so call'd from *Elishah*.

28.  
The Colo-  
nies of the  
Dodanim.

As to the *Dodanim* or *Dorians*, not only the *Spartans* or *Lacedamonians* (if I remember aright) look'd on themselves to be of *Dorick* Extraction, but there were also Remainders of the very Name to be found in these Parts of *Greece* formerly. For in the Province of *Messene* in the *Peloponnesus*, there was a Town call'd *Dorion*; and of the other Tract of *Greece* lying above

bove the *Isthmus* of the *Peloponnese*, Vol. I. there was a considerable Part call'd *Doria*, *Dorica*, or *Doris*: to say nothing of *Dodona* already mention'd. In a Word, All the *Greek* Nation is sometimes denoted by Authors under the Name of *Dores*; as has been afore observed out of *Virgil*, *Æneid.* 2.

We have observ'd before, that the Family of *Cittim* or *Kittim* first seated themselves between *Tarshish* to the East, and *Elishah* and *Dodanim* to the West. Lying thus open to the Sea only on the South, they sent probably their first Colony into the neighbouring Isle of *Cyprus*. But in process of time wanting more Room, and therefore seeking out further, and finding the lower Parts of *Greece* already inhabited by the Descendants of *Elishah* and *Dodanim*, they still proceeded on, coasting along the Western Shores of *Greece*, till they came to the Upper or Northern Parts of it, which not being yet inhabited, some of them planted themselves there: whilst some others of them descrying the Coast of *Italy*, went and settled themselves in that Country. Hence it comes to pass in Probability, that both *Macedonia* in *Greece*, and also

29.

The Colonies of the Kittim.

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Vol. I. also *Italy*, are denoted by the Name  
 of *Cittim* in Scripture.

30. The Author of the Book of *Macca-*  
*Macedo-* *bees* plainly denotes *Macedonia* by the  
*nia call'd* *Land of Chetiim*, when he says, that  
*the Land of* *Alexander, Son of Philip the Macedo-*  
*Chetim.* *nian, came out of the Land of Chettiim,*  
*1 Macc. 1. 1. So also Chap. 8. Ver. 5.*  
 of the same Book, the said Author  
 calls *Perseus* King of *Macedonia*, King  
 of the *Citims*. Indeed it is thought,  
 not without Grounds, that the Name  
 of *Macedonia* was originally deriv'd,  
 at least partly, from the *Citim* or *Ce-*  
*tim*; especially since the more Anci-  
 ent Name of this Country was *Mace-*  
*tia*; whence the *Macedonians* them-  
 selves are otherwise term'd *Macetæ*.

31. The Place of Scripture, where  
*The Ro-* *Chittim* by the Consent of almost All  
*mans deno-* *Expositors* denotes the *Romans*, is  
*ted by the* *Dan. 11. 29, 30.* For by the *Ships of*  
*Chittim*, there mention'd, is generally  
 understood the *Roman Fleet*, by the  
 coming whereof *Antiochus* was oblig'd  
 to desist from his Designs against *E-*  
*gypt*. There are also several Foot-  
 steps of the Name *Chittim* or *Chetim*,  
 to be found in *Italy* among Ancient  
 Writers: as a City in *Latium*, call'd  
*Cetia*, and mention'd by *Dionysius*  
*Hali-*



*Halicarnassens* ; another City among Vol. L the *Volsci*, call'd *Echetia*, mention'd by *Stephanus* ; also a River near *Cuma*, call'd *Cetus*, the Water whereof was endued, as *Aristotle* relates, with a petrifying Quality. Nay, there are not wanting Authors, who expressly assert the *Romans* and *Latins* to have had their Extraction from the *Citij* or *Cetij* ; as *Ensebius*, *Cedrenus*, *Suidas*, whose Testimonies are produced by the Learned *Bochart*. And this Learned Person observes further, that the very Word *Chetim* does in the *Arabick* Tongue denote a thing *hid* : so that the Name *Latini* might be originally only a Translation of the old Eastern Name *Chetim*.

There remain now only the Colo- 32.  
nies of *Tarshish* to be spoken of. And The Colo-  
nies of Tar-  
shish. wheresoever else they seated them-  
selves, 'tis highly probable, that *Tar-*  
*tessus*, a City and adjoining Country  
in *Spain*, and much celebrated by the  
Ancients for its Wealth, was a Colo-  
ny of *Tarshish*. For the Name *Tarshish*  
is, by an easy and frequent Change,  
turn'd into *Tartish* ; from whence *Tar-*  
*tessus* is regularly enough fram'd. Be-  
sides, Mr. *Bochart* has observ'd, that *Pol-*  
*lybius*

Vol. I. *lybius* reciting the Words of a League made between the *Romans* and *Carthaginians*, mentions a Place under the Name of *Tarseium*, and *Stephanus* expressly says, that *Tarseium* was a City near *Hercules's* Pillars; the Situation whereof agrees well enough with that of *Tartessus*. Again, what is said by *Ezekiel* ( Chap. 27. Ver. 12. ) agrees very well with this *Tarshish*: for the Words of the Prophet run thus; *Tarshish was thy Merchant, by reason of the Multitude of All kinds of Riches; with Silver, Iron, Tin and Lead, they traded in thy Fairs, i. e. the Fairs of Tyre.* Now, as it has been afore observ'd, *Tartessus* was celebrated among the Ancients for its multitude of Riches; and the Metals, mention'd by the Prophet, were such as *Spain* did formerly abound with: And the extraordinary Riches of this Country might be the great Inducement, to the Descendants of *Tarshish* to plant a Colony here, rather than in other Countries lying nearer to their Original Plantation. Not but that some are of Opinion, that the *Etrusci* in *Italy*, otherwise call'd *Tyrreni* and *Tusci* were a Colony of *Tarshish*.

*fish*. And indeed if it be consider'd, Vol. I. that 'tis usual to add an Initial E to several Derivatives, that did not belong to their Primitives; there will be left *Trusci*, which Word contains in it (as it is) the Radicals of *Tarshish*; and perhaps the Word was originally writ *Thrushshi* or *Trussi*, whence it was turn'd into *Trusci* and *Etrusci*, and thence into *Tusci* or *Thusci*. 'Tis further observable, that these People were otherwise call'd *Tyrrheni*, or *Tyrsemi*; which has a very great Affinity to *Tarseni*, and so may easily be deduc'd originally from *Tarsus*, that is *Tarshish*.

However this be, certain it seems, 33. that the Descendants of *Tarshish* were the most expert Sea-men, and consequently the Chief Merchants of the Early Ages of the World. Hence the whole Mediterranean Sea seems to have been at length comprehended under the Name of the *Sea of Tarshish*; tho' 'tis probable that at first the Name might belong only to the Sea lying near the Original Settlement of *Tarshish*, that is, near to *Cilicia*. And because the Descendants of *Tarshish* were wont to make longer Voyages,

L and

Sea and  
Ships of  
Tarshish,  
what.



Vol. I. and to adventure further into the open Sea, than Others did in those Days; 'tis not unlikely but they had Ships built for this Purpose, and so of a somewhat different Make, both as to the Size and Shape, from the Vessels commonly us'd by others: And hence it is probable, that All Vessels, built for longer Voyages and greater Burdens, came to be call'd *Ships of Tarshish*; because they were built like the *Ships of Tarshish*, properly so call'd. This to me seems a very natural and easy Way, whereby to account for Solomon's Navy being call'd a \* *Navy of Tarshish*; and also for the Ships, that were built by Jehoshaphat's Order, being call'd † *Ships of Tarshish*. For 'tis evident from what is said in Scripture of the Ships of Jehoshaphat, that they could not be call'd *Ships of Tarshish*, as trading either to *Tarshish*, originally so call'd, or to any Colony of it call'd by that Name, nor yet from their sailing on the *Sea of Tarshish* or Mediterranean Sea. For the Scripture tells us, that

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\* 1 King. 10. 22.

† 1 King. 22 48.

These Ships were broken at *Ezion-Vol. I.*  
*gaber*, which was a Place confessedly  
on the Red-Sea: And besides the  
Scripture tells us, that these Ships  
were design'd to go to *Ophir for Gold*;  
which *Ophir* is confessedly a Place in  
the *East-Indies*, of which more by  
and by. And tho' the Scripture does  
not expressly say the same of *Solomon's*  
Navy, yet there are Circumstances  
which necessarily require us to con-  
ceive, that the Place, to which the  
said Navy went once in three Years,  
was likewise *Ophir* or the *East-Indies*.  
For among the Commodities brought  
Home by that Navy, there is express  
mention made of *Ivory*, *Apes*, and  
*Peacocks*. Now (to say nothing of  
the *Apes* and *Peacocks*, because the  
true Import of the *Hebrew* Words so  
render'd may perhaps be question'd)  
it is certain that neither *Tartessus* or  
*Tarshish* in *Spain*, nor any other Co-  
lony of *Tarshish* on the *Mediterrane-*  
an Sea, could be a likely Place for  
merchandising with *Ivory*; because, as  
these Countries do not now, so we  
do not read that ever they did abound  
with *Elephants*. Whereas on the  
other Hand the *East-Indies* have all

Vol. I. along been, and still are famous for  
 ~~~~~ their Elephants, and consequently  
 the most likely Place, for *Solomon's*  
*Navy* to go to for *Ivory*, as well as  
 Gold and Silver. This Consideration  
 requiring us to conceive the Place,  
 whither *Solomon's Navy* went, to be  
 the *East-Indies*, it does by conse-  
 quence require us to conceive the said  
*Navy* to be built in the Red Sea.  
 And indeed 'tis highly probable, that  
*Jehoshaphat* was not the First King of  
*Judah*, that attempted to send a Na-  
 vy to *Ophir*; but that he did it in imi-  
 tation of King *Solomon*, who had for-  
 merly sent a Navy thither, and that  
 frequently with good Success: where-  
 by *Jehoshaphat* was encourag'd to at-  
 tempt the same. Upon the whole  
 therefore it appears, that the Navy of  
*Solomon* was call'd a *Navy of Tarshish*,  
 and the Ships of *Jehoshaphat* were  
 call'd *Ships of Tarshish*, probably for  
 this Reason, because they were made  
 after the Fashion of those Ships,  
 which the Merchants of *Tarshish*  
 made use of, when they undertook  
 longer Voyages, and therein put out  
 more to Open Sea. Which further  
 may be (by the way) the Reason,  
 why



why the seventy Interpreters do some- Vol. I.  
times render *Ships of Tarshish* by *Ships*  
*of the Sea*, namely, in Opposition to  
smaller Vessels, made use of in short-  
er Voyages, or by Coasters.

I have but one Observation more 34.  
to add in reference to *Tarshish*, which Tarshish in  
what Sense  
it may be  
render'd  
Carthage,  
or Cartha-  
ginians.  
is this, that it is render'd by the Sep-  
tuagint, sometime † *Carthage*, some-  
time † *the Carthaginians*. Now, that  
the *Carthaginians* in *Africk* were a  
Colony of *Tarshish*, does no where  
appear, either from Sacred or Hea-  
then Authors. On the contrary, it  
is so certain as to be (I think) uni-  
versally allow'd among the Learned,  
that the said *Carthaginians* were a Co-  
lony of the *Tyrians* or *Phœnicians*,  
and so Descendants of *Canaan*. It is  
also generally believ'd, and that not  
without Grounds, that this Colony  
came from the *Land of Canaan*, at the  
time when *Joshua* invaded it; and so  
long before the Prophecy either of *I-*  
*saiab* or *Ezekiel*, wherein *Tarshish* is  
by the Septuagint or Seventy Inter-  
preters render'd, in the former *Car-*  
*thage*, in the larger *Carthaginians*.  
From all which it may be reasonably  
infer'd, that the foremention'd Pro-  
phets

phets by *Tarshish* could not mean *Carthage* or the *Carthaginians*, but either *Tarshish* originally so call'd, or rather *Tarshish* in *Spain*, called by the *Greeks Tartessus*. That the seventy Interpreters should be mistaken in this their Translation of the Word *Tarshish*, is the more easy to be thought; because it is apparent, that they are mistaken as to the rendring of several other Proper Names in one of the said Places of Scripture refer'd to, viz. *Ezeck. 27*. But a Consideration offers itself to me, which may both justify the seventy Interpreters in this Matter, and also confirm our Hypothesis. It is to be consider'd, whether the *Carthaginians* were not Masters, not only (of the Western Part at least) of the Mediterranean Sea, but also of the Adjacent Parts of *Spain*, and so of *Tartessus* or the *Tarshish* therein situated, for some time before, and at the time the Septuagint Version was made. If so, then the seventy Interpreters might render *Tarshish* in the forecited Places by *Carthage* or the *Carthaginians*; because these were then Masters of *Tartessus* or *Tarshish* in *Spain*, which is most probably

probably to be understood in *Ezekiel*, Vol. I. and which was also understood by them in *Isaiab*.

Having shewn the first Settlements 35.  
of the Four Families of *Javan*, and their most known Colonies, I have somewhat to add in reference to *Javan* himself, the Father of this whole Nation. I have then above observ'd, that there were formerly Remainders of his Name to be met with in the *Lesser Asia*, where was the First Settlement of his Descendants. It is here to be observ'd further, that 'tis very probable, that the Colonies, that pass'd over in process of time into *Europe*, tho' they were distinguished in reference to their distinct Families by distinct Names, yet were All at first comprehended under the Name of *Jonians*. Indeed the Scholiast on † *Aristophanes* (as *Bochart* has observ'd) expressly says, that *All the Greeks were by the Barbarians call'd Jaones, i. e. Jonians*. And was it not so, it will not be so easy to account, how the Name of the *Jonian Sea* came to be extended so far anci-

Remarks  
to the Re-  
mainders  
of the  
Name Ja-  
van in the  
Jones or  
Jaones.

† In *Acharnan*.



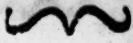
Vol: I.  ently, as quite to the Western Coasts of Greece, and that Northwards up as far as to the Western Coast of Macedonia. Now 'tis plain that the Name *Jonians* was deriv'd from the Founder of this Nation *Javan*. For the Hebrew Word יון setting aside the Vowels which are of disputable Authority, may be read *Jon*, or *Jaon*. But supposing the Word to have been all along pronounc'd, with the same Vowels it has in the Hebrew Text at present; 'tis granted by the Learned in the said Language, that the true Pronunciation of the Hebrew Vowel *Kamet* carries in it a Mixture of our Vowel *O* as well as *A*: so that the Hebrew יון is very regularly turn'd into the Greek *Ἰών* *Jaon*, whence by Contraction may be made *Ἰών* *Jon*. Since therefore not only the foremention'd Scholiast, but also Old *Homer* stiles those, who were commonly call'd *Ἰωνες* *Jones*, by the Name of *Ἰαῶνες* *Jaones*; 'tis not to be doubted but the *Jonians* were so call'd from *Javan* the Founder of their Nation. Agreeably to what has been said, we find the Country of Greece denoted in *Dan.* 11. 1. by the Name of *Javan*. And

we

we may also with ease determine Vol. I.  
 hereby the Dispute, whether the *Eu-  
 ropean Jonians* were Colonies of the  
*Asiatick*, or these of them. For when  
 the *Athenians* affirm, that the *Asiatick  
 Jonians* were a Colony of theirs, if it  
 be true, it can be so only in reference  
 to some Colony sent from *Athens* o-  
 ver into *Asia*, in the latter Ages of  
 the World. For as to the Original  
 Plantation of the World, the *Asiatick  
 Jonia* lying nearer to the Place, whence  
 Mankind was dispers'd, than the *Eu-  
 ropean Jonia*, Reason will tell us, that  
 the *Asiatick Jonia* must be in a natu-  
 ral Order first planted or peopled, and  
 afterwards the *European Jonia* by Co-  
 lonies from the other. And this is  
 no other than what is positively as-  
 serted by some of the most Ancient  
 Heathen Writers: For *Hecateus* in  
*Strabo* affirms, that the *Athenians* or  
*Jonians* of *Europe* came from those of  
*Asia*.

I have now gone thro' the Two 36.  
 Nations of *Gomer* and *Javan*; which of *Tubal*  
 I have insisted the longer upon, not and *Me-  
 shech*, and  
 only by reason of their several respec- why put to-  
 tive Families, mention'd by *Moses*, but gether.  
 also because by these were peopled  
 the

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Vol. I. the greatest Part of *Europe*, that is,  the Countries of the World best known to Us : On which Account the fuller was the Information given, the more acceptable I judg'd it would be to the Reader. We shall make quicker dispatch as to the Nations following ; among whom I shall speak next of *Tubal* and *Meshech*. I mention these two Nations together, because they are so mention'd, not only by *Moses*, but also elsewhere in the Scripture : from whence we may reasonably infer according to our 6th Rule, that they were Nations adjoining one to the other, and so they will appear to have been.

37. For to begin with *Meshech*, as joining on to the Nation of *Gomer* Eastward, and so settling at first in Part of *Cappadocia* and *Armenia*: What, according to the present Vowels in the *Hebrew*, is *Meshech*, was by the seventy Interpreters and others read *Mosoch*; and hence it is very probable, that they are the same call'd by the *Greeks* *Μόχοι* *Moschi*, who were seated in these Parts, and from whom no Question the neighbouring Ridge of Hills took the Name of the *Montes Moschi-*

*The Plan-  
tation of  
Meshech.*



*ci* or *Moschick Hills*, mention'd by Vol. I. Old Geographers. As for *Meshech*, mention'd in our Translation, *Psal.* 120. 5. it may be much better look'd on as an Appellative, and so it is render'd by the Seventy, and also in other Ancient Versions. 'Tis in a manner certain, that it is not to be understood of the *Meshech* we are here speaking of.

To the North of *Meshech* adjoin'd 38.  
the First Plantation of *Tubal*, who by *The Plan-*  
*Josephus* is expressly affirm'd to be the *tation of*  
Father of the *Asiatick Iberians*; the *Tubal.*  
same Historian asserting, that whom the *Greeks* call'd *Iberi*, these were originally call'd *Thobeli* from *Tubal*. Add hereunto, that *Ptolemy* places in these Parts a City call'd *Thabilaca*, which carries in it great affinity to *Thubal*. Mr. *Mede* thinks, that the *Alybe*, mention'd by *Homer* in his 2d *Iliad*, lay in this Tract, and that from it came afterwards the Name of *Albania*, whereby some Part of the Lot of *Tubal* was in succeeding times distinguished. Now this *Alybe* he conceives to have been a Name corrupted from *Abyle*, and this from *Tabyle*, an easy Derivative from *Tubal*. Likewise Mr. *Bochart*

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Vol. I. *Bochart* supposes the *Tibareni*, a People mention'd by Old Authors in this Tract, to have been so call'd from *Tubal*, by the Change of *L* into *R*, which is very frequent.

39.  
A Confirmation  
from Scri-  
pture.

That *Meshech* and *Tubal* did originally seat themselves, in the Tracts we have assign'd them, is not only probable from the Remainders of their Names therein to be found, but is further confirm'd, and in a manner put beyond Dispute, by what is said of those two Nations in *Ezeck. 27. 13. Tubal and Meshech they were thy Merchants: they traded in Slaves and Vessels of Brass in thy Market.* What is here said of the Merchandise of *Tubal* and *Meshech*, agrees excellently well with the Countries assigned by us for their First Plantations. For it is evident from the Testimonies of Heathen Writers, that the *Pontick* Regions, especially *Cappadocia*, was remarkable formerly for Slaves; as also that in the Country of the *Tibareni* and *Iberia* there was the best Sort of Brass. Mr. *Bochart* observes, that the *Hebrew* Word translated in this Place *Brass*, is sometimes render'd *Steel*. And hence he remarks, that

as a Piece of Iron or Brass is in the Vol. I. Arabick Tongue call'd *Tubal*, probably from its coming out of the Country of *Tubal*; so it is likely that from the excellent Steel, that was made in this Country, some of the Inhabitants thereof were denominated by the Name of *Chalybes* among the *Greeks*; the Word *Chalybs* in the *Greek* Language signifying *Steel*.

Concerning these two Nations it 40.  
remains only to observe further in reference to their Colonies, that, where-  
Of the Colonies of Tubal.  
as the *Spaniards* have a Tradition among them, that they are descended from *Tubal*, it can't be reasonably understood in any other Sense, than that they are a Colony of the *Asiatick Iberi*, and so Descendants at some remove from *Tubal*. This Tradition seems to be grounded on the Ancient Name of the *Spaniards*, and whereby they were principally, if not wholly, known to the Elder *Greeks*. For in the Writings of these, the *Spaniards* are denoted by the Name of *Iberi*; and to distinguish them from the *Asiatick Iberi*, they are peculiarly stil'd *Celtiberi*. There is still a Remainder of this Old Name preserv'd in the River

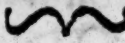


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Vol. I. ver of *Spain*, call'd to this Day *Ebro*,  
 and formerly by the *Greeks* and *Latins*, *Iberus*.

41.  
*The Colonies of Meshech.*

That the *Moscovites* or *Muscovites* in *Europe* were a Colony originally of *Meshech* or *Mosoch*, call'd by the *Greeks* *Moschi*, is very probable, not only on account of Likeness of Names, but also of the respective Situations of the *Asiatick* and *European Moschi* one to the other. Add to this another Consideration, that whereas in our and some other Translations, the *Hebrew Text*, *Ezeck.* 38. 2. is render'd thus ; *The Chief Prince*, or (as it is in the Margin of our Bibles ) *the Prince of the Chief of Meshech and Tubal*; in other Translations, and particularly in the *Septuagint*, it is thus render'd, *The Prince of Rosh, Meshech, and Tubal*. The thing is, the *Hebrew Word* רֹשׁ *Rosh*, by some is taken to be an Appellative, by others a Proper Name. The learned *Bochart* has observ'd from the *Nubian Geographer*, that the River in *Armenia*, call'd by the *Greeks* *Araxes*, is by the *Arabians* call'd *Rosh*. And hence he not only probably infers, from other Instances of the like Nature, that the People that

that liv'd in the Country about that Vol. I.  
River, were also denominated *Rosh*;   
but also proves from *Josephus Bengo-*  
*riou*, that there were a People in  
these Parts, nam'd *Rhossi*. Now the  
*Moschi* and *Rossi* being thus Neigh-  
bours in *Asia*, their Colonies kept to-  
gether in *Europe*, those of the *Moschi*  
seating themselves in the Province of  
*Muscovy*, properly so call'd, that is,  
the Parts about the City *Moscow*:  
those of the *Rossi* seating themselves  
in the Parts adjoining on the South.  
For the learned *Bochart* has observ'd  
from *Tzetzes*, that the People call'd  
*Tauri*, and from whom the *Taurica*  
*Chersonesus* took its Name, were in  
the Days of *Tzetzes* better known by  
the Name of *Ros*, than of *Tauri*. Up-  
on the whole therefore it may be ve-  
ry probably believ'd, that the *Musco-*  
*vites* and *Russians* in *Europe* were Co-  
lonies of *Meshech*, or else of *Meshech*  
and *Tubal* jointly.

We have now gone thro' Four of  
the Seven Nations descended of *Ja-*  
*phet*, viz. the Nations of *Gomer*, *Ja-*  
*van*, *Meshech*, and *Tubal*: the three,  
remaining to be spoken of, are *Ma-*  
*gog*, *Madai*, and *Tiras*. The first of  
these,

42.

The Original  
Plantation of Ma-  
gog.

Vol. I. these, *Magog*, is by the Testimony of *Josephus*, *Eustathius*, *St. Jerom*, *Theodoret*, and (as *Mr. Mede* expresses it) by the Consent of All Men, placed North of *Tubal*, and esteem'd the Father of the *Scythians*, that dwelt on the East and North-east of the *Euxine* Sea. This Situation is confirm'd by the Scripture it self, *Ezeck. 38. 2. Set thy Face against Gog, in, or of, the Land of Magog, the Prince of Rosh, Meshech, and Tubal, &c.* For hence we learn, that the *Land of Magog*, must be near to that of *Rosh, Meshech* and *Tubal*; and it could be so, (for Reasons depending on what has been already said, and is to be said, concerning the Situation of the other Nations of *Japhet's* Posterity) only on the North. The learned *Mr. Mede* has observ'd, that the Name *Gog* signifies the very same with *Magog*, the Letter *Mem* being but an *Heemantick* Letter, *i. e.* not a Radical, but an Additional Letter to the Radix or Primitive Word. And he conceives, that it pleas'd the Spirit of God to distinguish thus between the Land and the People of the Land, by calling the People *Gog*, and the Land, the *Land of Magog*.

The



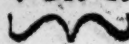
The learned *Bochart* conjectures, Vol. I. that the Mountain called by the *Greeks*  *Καύκασος*, *Caucasus*, took its Name from 43. *Gog*, as inhabiting it, or the Parts about it: For he observes, that these Words גִּיגִּיִּשׁ *Gog-chasan*, denotes, <sup>Mount Caucasus, whence thought to be so called.</sup> in the neighbouring Oriental Tongues, as much as *Gog's Fort*; and from *Gog-chasan* the *Greeks* framed the Name *Καύκασος*, *Caucasus*.

But the Name of *Gog*, was entirely 44. preserved in the Name *Gogarene*; <sup>Georgia, whence probably so called.</sup> whereby was formerly denoted a Country in those Parts, as we learn both from *Strabo* and *Stephanus*. And from hence perhaps came the Name of *Georgia*, whereby at this very Day is denoted a considerable Tract in this Quarter. I know it is commonly said to take this Name from *St. George* the *Cappadocian* Martyr, whom the Inhabitants (as well as our Fore-fathers in *England*) are said to have in great Reverence, as their Tutelar Saint and Patron: though others say, the Name was taken from another *George*, a *Cappadocian* Bishop, by whom they were converted to Christianity; and some suppose these People to be called *Georgians*, corruptly for *Gordians*,  
M *dieans*,

Vol. I. *dieans*, from the Mountain of this Name, mention'd in the precedent Chapter. But since it appears that there was a Country in this very Tract, (from which the *Gordiean* Hills are at at a considerable distance) which was called *Gogarene* by the Greeks ; and since this Word is easily changed into *Gorgaene* or *Gorgene*, and this is without difficulty moulded into *Georgia*, I leave the Reader to judge, whether this does not appear to be the most probable Conjecture concerning the *Etymology* of the Name *Georgia*, whereby a considerable Tract about the *Euxine* and the *Caspian* Sea is at present denoted. Indeed *Pliny* expressly reckons the *Georgi* among the Nations about the *Caspian* Sea ; and 'tis not unlikely but that this may be a corrupt Reading for *Gogareni*, some Transcriber in former times, not knowing what to make of *Gogareni* or *Gorgeni*, and so turning it into *Georgi*.

45. That *Gog* does denote the *Scythians*, in the Prophecy of *Ezekiel*, may be rationally inferr'd from *Ezek. 39. 3.* where *GOD* speaks of *Gog* thus : *I will smite thy Bow out of thy Left-hand, and will cause thine Arrows to fall*  
out

*Gog denotes the Scythians in Scripture.*

out of thy Right-hand. Now 'tis too Vol. I.  
well known to the Learned to need   
proof, that the *Scythians* were remark-  
ably famous of old for their Skill in  
the Use of the Bow and Arrow : In-  
somuch that some among them, from  
their winking with one Eye when  
they shot, are said to have had given  
them the Name of *Arimasspi* ; that is,  
*One-ey'd*. Nay, 'tis thought by some,  
not without Grounds, that the very  
Name of *Scythians* was deriv'd from  
*Shooting* ; forasmuch as in the Ger-  
man Tongue Shooters are called *Scut-*  
*ten*.

I must now speak something of the 46.  
Colonies of *Magog*. In the Panegyrick *The Colo-*  
of *Tibullus* to *Messala*, we find mention *nies of Ma-*  
made by the Poet of a People about *gog*.  
the River *Tanais*, called *Magini*,  
which plainly carries in it a great Af-  
finity to *Magog* ; whence is naturally  
made *Magogini*, and thence by Abbre-  
viation *Magini*. So that it is not to  
be doubted, but these *Magini* were  
Descendants of *Magog* at some di-  
stance, who spreading themselves fur-  
ther and further, came at length as far  
as to the River *Tanais*. Indeed it is not  
altogether improbable, that the *Mæo-*  
tick



Vol. I. *tick* Lake, into which the *Tanaïs* runs, took its Name from the Descendants of *Magog* that settled about it. For from *Magog* is regularly made *Magogitis* or *Magotis*; which last the Greeks might easily mould into *Maiotis*, which the Latins and we render *Meotis* or *Meotick*.

47. We do indeed read in *Pliny*, that the City in *Syria* called *Hierapolis*, was by the *Syrians* call'd *Magog*; which Name it is most likely thought to have taken from the *Scythians*, when they made an Excursion into *Syria*, and took this City. On the like Account it is that the City in *Judea*, call'd by the *Jews* *Bethsan*, was also call'd in After-ages *Scythopolis*. Now *Hierapolis* being thus call'd *Magog*, it is not improbable, but the adjoining Part of *Syria* might be from thence call'd *Magogene*; which afterwards might be moulded into *Gomogene*, and so into *Comagene*: By which Name the Northern Part of *Syria* was denoted among the Greeks and Latins.

48. Proceed we now to *Madai*, who is almost universally look'd upon to have been the Father of the *Medes* (so oft mention'd in Scripture with the *Persians*,  
*The First Plantation of Madai, according to the common Opinion.*

sians, to whom they were Neighbours) Vol. I.  
and consequently to have settled in  
the Country on the *Caspian* Sea, cal-  
led *Media*. This is thought to be put  
beyond dispute, in that the Scripture  
all along denotes these *Medes* by the  
Name of *Madai* in the Hebrew Text.

But, notwithstanding, the learned  
Mr. *Mede* is of a different Opinion  
herein, and follows not the common  
Opinion, as being repugnant to seve-  
ral of the *Rules* above laid down,  
but especially to the First Rule, and  
so to the Scripture it self. For the  
Country of the *Madai* or *Medes*, men-  
tion'd in other Places of Scripture, lay  
so far to the North-east of the *Holy-  
Land*, (and so of *Egypt*) that the Way  
of travelling from the one to the o-  
ther was by Land, and not by Sea;  
and consequently the said *Media* can't  
be tolerably comprehended under the  
Name of *the Isles of the Gentiles*, which  
are the Countries expressly said by *Mo-  
ses*, in the Place where he do's professed-  
ly speak of the first Plantations of Man-  
kind, to be divided or possessed by the  
*Sons of Japhet*. Further, this Situation of  
*Madai* the Son of *Japhet*, seems to cross  
the fourth and fifth Rules above laid

49.

Reasons for  
dissenting  
from the  
common O-  
pinion.

M 3

down:

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Vol. I. down : forasmuch as hereby the Lot of *Madai* seems to have been wholly separated from the Lots of the rest of his Brethren, and so to have lain, not within the general Lot of the Nation of *Japhet* his Father, but within the general Lot of the Nation of *Shem*.

50. On these Considerations, which are not of little weight, Mr. *Mede* thinks it reasonable to suppose, that the *Medes* mention'd in Scripture so often, and that, too, frequently in conjunction with the *Persians*, were so named from one *Madai*, that in Process of time was descended of *Shem*. And this is the less improbable, because those *Madai* or *Medes* are not mention'd in Scripture, till the latter Ages of the Sacred History of the Old Testament.

51. As for *Madai*, the Son of *Japhet* here mention'd by *Moses*, he is supposed by Mr. *Mede* to have had his Lot in *Macedonia* : Witness (says Mr. *Mede*) the ancient Name of *Macedonia*, viz. *Æmathia*. If any Man question how *Æ* came in, I could ask (says he) how *Eu* came into *Euphrates*, which the *Hebrews* and those of *Mesopotamia*

The Medes  
in Scri-  
pture,  
whence pro-  
bably so  
named.

Æmathi-  
ans proba-  
bly descen-  
ded of Ma-  
dai the Son  
of Japhet.



Vol. I.  
*potamia* call *Perath* ; or how *Æ* came in *Ægyptus*, which the *Egyptians* themselves, and their Neighbours the *Arabians*, call *Cuphti*. It may be (adds he) that of the *Hebrew* אֵי *Ai*, signifying a *Region*, the *Greeks* formed their *αῖα*, *aia* signifying the same ; and so *Aimadia*, or *Aimathia*, is as much as *αῖα Μάδαι*, the *Land of Madai*. The Greek *αι* is by the *Latins* turn'd into *e* ; and so from the Greek *Aimathia* these made *Æmathia*. Mr. *Mede* observes moreover, that we read of a People in this Tract, called *Μήδοι*, *Medi*, or (as some will) *Μαῖδοι*, *Medi*. *Aristotle* (adds Mr. *Mede*) in his Book of *Strange Reports* speaks of *Χώρος Μήδων*, the *Medick Region*, in the Borders of *Pæonia* ; and hereabouts was the *Præfectura Medica* we hear of in the *Roman Stories*. Lastly, *Isocrates*, in one of his *Orations*, names one *Medus* for King of these Quarters, before they came to be a *Greek Nation*. Agreeably hereto Mr. *Mede* supposes the more usual Name of this Country, namely, *Macedonia*, to be originally a Compound from *Madai* and *Cetim*, whose Sons were in time mingled together in these Parts.

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Vol. I. As to the Colonies of *Madai*, Mr. *Mede*, agreeably to his Hypothesis, supposes the *Mesians* in Europe to have been descended from *Madai*; for (says he) methinks *Mesians* comes near to *Methians*. Mr. *Bochart* thinks, that the *Sarmatians* were a Colony of the Eastern *Madai*. For he conjectures, that the Name of the *Sarmatians* was originally composed of שֶׁאֵר מַדַּי *Sear* or *Sar-Madai*, which in the oriental Languages, denotes the *Remnant* or *Posterity* of the *Medes*.

52. Colonies of Madai.

53. Tiras the Father of the Thracians.

*Tiras* or *Thiras*, the last Son of *Japhet*, is by universal Agreement esteem'd to be the Father of the *Thracians*, so called from him by a little Change of the Primitive Word, into a Word of the Greek Sound somewhat like it, according to the usual Custom of the *Greeks*. Hence the latter *Greeks* looked on the Name to be derived Originally from the Word Τραχῖα, *Trachea*, denoting in their Tongue, *Rough*, and thought this Country to be so named, as being a mountainous Country. But the Name, whereby the Country of *Thrace* is called in the Oriental Writers, plainly shews, that the Greek Name *Thrace* was original-ly

ly derived from *Thiras*, the Founder Vol. I.  
of the Nation. And the same is confirmed by the many Footsteps of this  
same Name, that are to be still found in antient Writers. For these tell us,  
that there was here a River, a Bay, and an Haven, each called by the  
Name of *Athyras*; and they mention a City in the Peninsula of *Thrace*, cal-  
led *Tyriftasis*, and a Tract in this Country, called *Thrasus*, and a peo-  
ple called *Trausis*. We learn also from them, that one of the Names of *Mars*,  
the God of the *Thracians*, was *Θεός Thuras*, which has an apparent Affini-  
ty to *Θεός Thiras*: For so the LXX Interpreters render the Word. Hence  
old *Homer* calls *Mars* by an Epithet, *Θεός Αἰνός, Mars Thurus*. We read al-  
so in Old Authors of *Tereus*, the Son of *Mars*, and First King of the  
*Thracians*; and of one *Teres*, King of the *Odrysæ*, a People in *Thrace*; both  
which Names were likely given to their Kings, in Honour of *Tiras*, the  
Founder of their Nation. Nay, the *Odrysæ* themselves, a principal Peo-  
ple of *Thrace*, are said to take their Name from one *Odrysus*, a great  
Person among them; insomuch, that  
in



Vol. I. in After-ages he was worshipped by the *Thracians* as a God. Now this *Odryfus* is conjectured, not altogether without probability, to be, either *Tiras* himself, the Founder of this Nation, or else another so named, perhaps in Honour of him. For taking away *O*, in the Beginning, and the Greek Termination *os*, rendred in Latin *us*, there remains *Drys* or *Trys*, the Letters *D* and *T* being frequently changed one into the other by the Greeks, for better Sound Sake : But *Trys* has got all the Radicals, and no other Consonants than the Radicals of the Hebrew *Tiras*.

54.  
The Colonies of  
*Tiras*.

As for the Colonies of *Tiras*, it is hardly to be doubted, but some of them planted themselves, in the Country over against *Thrace*, on the North side of the Euxine Sea. For there is a considerable River in those Parts, which entirely preserves the Memory of the Father of the *Thracian* Nation, being called in Greek and Latin Writers *Tiras*. There was also a City of the same Name, standing on this River ; which City is thought to be the same with *Bialogrod*, as the River is now adays called the *Niefter*. The Inha-

*First Plant. of Japhet's Desc.* 171

Inhabitants of these Parts, were also Vol. I. formerly known by the Names of *Tyritæ*, or *Tyragetæ*. Though probably the *Tyritæ* might denote the true Descendants of *Tyras* settled here ; the *Tyragetæ* might denote a mixt Race, that arose out of the *Tyritæ*, mixing with the *Getæ*, a bordering People, and who perhaps were descended of the *Cetim*, that settled in *Macedonia*.

There is one Thing, which relating alike both to *Madai* and *Tiras*, I have reserved to take notice of in this Place ; and it is this. It seems to be the common Opinion as to *Tiras*, not only that he was the Father of the *Thracians*, but also that he first settled himself in the Country of *Thrace* ; and as Mr. *Mede* seems to agree herein with the common Opinion, so he seems in like manner to look upon *Macedonia* or *Æmathia*, to have been the Tract, wherein *Madai* first settled. But it seems to me somewhat more probable to suppose, that neither *Madai* nor *Tiras* at first cross'd the Sea between *Europe* and *Asia*, but seated themselves (as the rest of *Japhet's* Sons did) in some Tract of the *Lesser Asia*.  
And

55.

*The First Plantations both of Madai and Tiras, probably in the Lesser Asia.*

## 172 *The Geography of the Old Test.*

Vol. I. And this I am the more inclined to believe, because even in the *Lesser Asia* we find some Remainders of both their Names.

56. For as the Learned look upon the Names *Tereus* and *Teres*, to retain plain Marks enough of the Name *Tiras*, as containing all the Radicals of *Tiras*, and differing only as to the Vowels ; so since the Name *Tros* retains the same Marks, why should it not be thought as probable, that the King of this Name (from whom the *Trojans* took their Denomination) was either originally *Tiras* himself, or one of his Descendants so named in Memory of him ; and also that the *Trojans* in general were the original Descendants of *Tiras*, or such as were descended from him, in the Tracts where *Tiras* at the first planted himself. Add hereto, that 'tis the common Tradition among the Greek Writers, that the Inhabitants on the East of the *Hellespont* and *Propontis*, were originally or antiently *Thracians*, which tho' understood by the latter Greeks, as if these Parts of the *Lesser Asia* were inhabited by Colonies from *Thrace* in *Europe*, yet this seems as an Opinion arising

*Tiras probably first settled about Troy.*



arising from their Ignorance of the true Plantation of the World; and the Foundation of this Tradition seems to depend really on the *European* and *Asiatick Thracians*; being both descended from this same *Tiras*, who seated himself in these Parts of the *Lesser Asia*; whence his Descendants sent afterwards Colonies into *Thrace* in *Europe*.

In like manner, as Mr. Mede not without Probability conjectures the *Mæsi* in *Europe* to have been descended of *Madai*, by some After Colonies; so there is the same Probability, that the *Mæsi* in the *Lesser Asia* were the original Descendants of *Madai*, or those that descended from *Madai* in the Tract, wherein he settled upon the first Division of the Earth. For tho' these in *Asia* are frequently stiled *Mysi*, yet 'tis plain from Antient Writers, that the same People, both in *Asia* and *Europe*, are promiscuously called *Mysi* or *Mæsi*.

From what has been said, it may appear not improbable, that *Tiras* and *Madai*, the immediate Sons of *Japhet*, as well as *Elishah* and *Dodan*, the Grandsons of *Japhet* by *Javan*,  
 57. *Madai first settled probably in Mæsia in Asia.*  
 58. *Confirmation of the foregoing Hypothesis.*  
 did

Vol. I. did each of them, at the first, seat themselves in the *Lesser Asia*, contrary to what seems to be commonly thought. And that they not only did so, but also seated themselves in those very Tracts we have assigned them, may further appear by this Consideration ; That the said Tracts respectively assigned to them in the *Lesser Asia*, do very well agree, that is, do lye exactly opposite to those Tracts in *Europe*, whither their Colonies respectively removed in process of time, as they wanted Room. For as it is natural to suppose, that the Colonies of each removed into the Parts that lay nearest to them yet unpossessed, that is, directly Westward (for all the other three Sides were already possessed) so our Hypothesis does exactly agree to what is thus natural to be supposed. For supposing *Tiras* to have been at the first seated in the Country about *Troy*, the Part of *Europe* that lay opposite to him was *Thrace*, parted from him only by the narrow Passage of the *Hellepont*. In like manner, the Country in *Europe*, opposite to *Mesia* in the *Lesser Asia*, is *Æmathia* or *Macedonia*. So the  
upper





Place this facing Chap. 3. sect 3.



60 65 70 75 80 85 90 95

PART of  
SCYTHIA

A Map of the First Plantations  
of y<sup>e</sup> Sons of SHEM: as also of  
the Countries planted or peopled by  
Colonies descended from them.

of the Sons  
were from  
thou goest unto  
Mount of

ERSIA

HEM or  
gely taken  
plied by the  
an & Arabian  
s of this Sea

Copent R.  
Indus R.

THE EAST  
Empire of the  
Great Mogul

PART of  
CHINA

INDIES

Gulf  
of  
Bengal

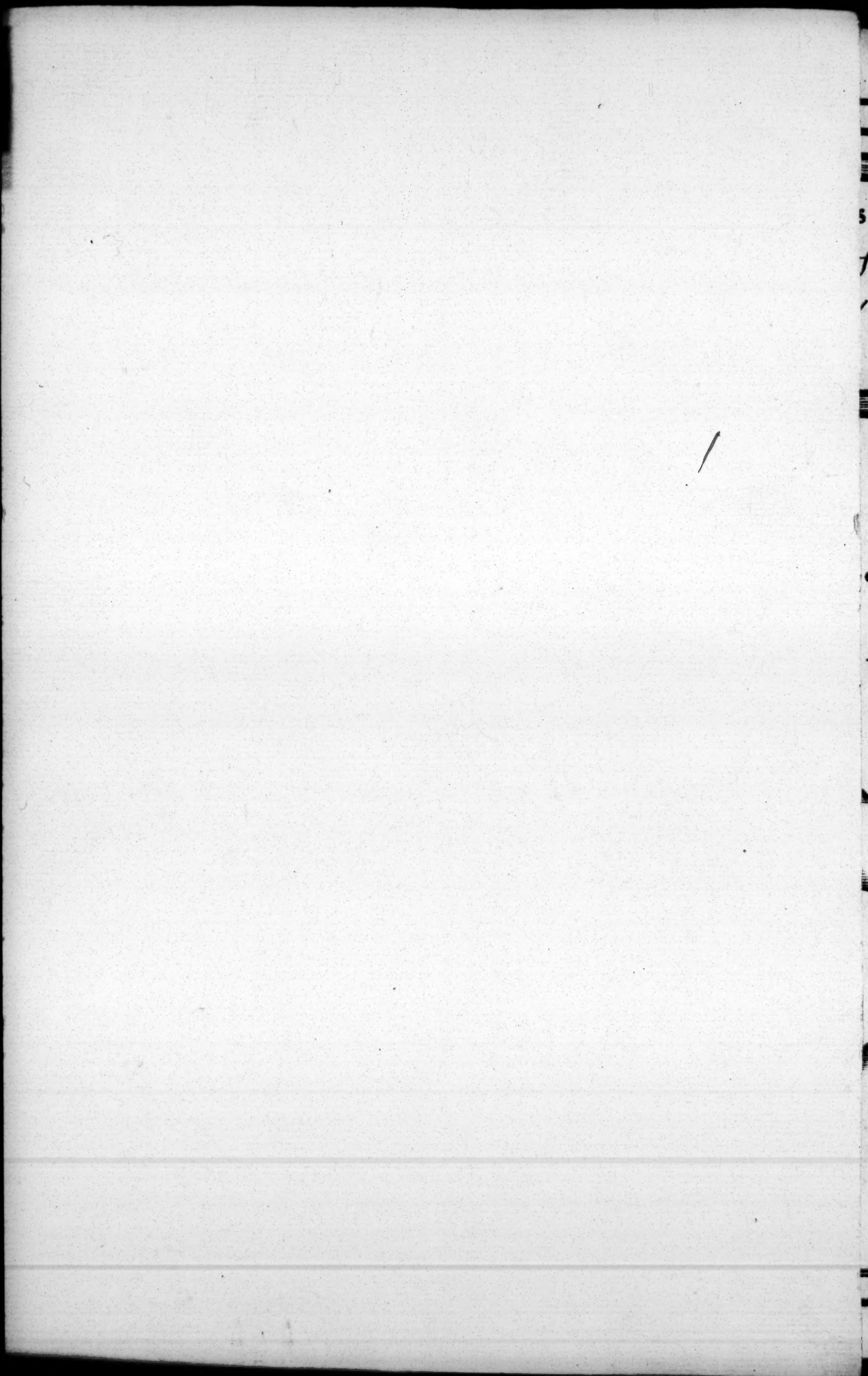
Ceylon Island  
Land of Ophir  
according to some.

Sumatra Island  
w<sup>ch</sup> is y<sup>e</sup> Land of Ophir  
according to Others.

Land of Ophir as some  
call it Aurea Chersonesus.



65 70 75 80 85 90 95





upper Part of Greece, more properly Vol. I.  
so called, is that Tract of Europe,  
which lies opposite to *Æolis* and *Io-*  
*nia* in the *Lesser Asia*. And lastly,  
the Lower or Southern Part of Greece,  
is that Part of Europe, which lies op-  
posite to *Doris* in the *Lesser Asia*.

And thus I have gone thro' the 59.  
Original Plantations or Settlements of *Conclusion*  
the seven Nations, of the Branch of *of Section*  
*Japhet*, and of their respective Fami-  
lies mention'd by *Moses*. And not  
only so, but I have also taken no-  
tice of their respective Colonies, as  
far forth as seems serviceable to the  
Reader.

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### SECTION. III.

*Of the First Plantations, or,  
Original Settlements of the De-  
scendants of Shem, or Sem.*

I shall proceed next to the First  
Plantations of the Sons of *Sem*, *The seven-*  
and their Families; forasmuch as they *ral Nati-*  
lye next in a Geographical Order, *ons of*  
bordering *Shem.*

Vol. I.  bordering on the Nation and Families of *Gomer*, to the East and South. Now we find Five immediate Sons (or Sons properly so called) of *Shem* mentioned by *Moses*, namely, *Elam*, and *Asshur*, and *Arphaxad*, and *Lud*, and *Aram*. Of these, *Moses* acquaints us with the Sons only of *Arphaxad*, and *Aram*.

2. I shall begin with the Settlement of *Aram*, as being the First Nation of the Branch of *Sem*, adjoining to the Nations of the Branch of *Japhet* already spoken of. For the Portion that fell to the Nation of *Aram*, lay in the Countries called by the Greeks, *Armenia*, *Mesopotamia*, and *Syria*. 'Tis probable, that *Armenia* took its present Name from *Aram*. *Mesopotamia*, as it was so called by the Greeks, from its Situation between the Rivers *Euphrates* and *Tigris*, so it was called by the Hebrews *Aram-Naharaim*, i. e. *Aram* of or between the two Rivers.

3. And whereas one Part of this Country, viz. that lying next to *Armenia*, was very fruitful, and the other to the South, very barren, and so of the like Soil with *Arabia Deserta*, to which it adjoin'd, and under which

The Nation  
of *Aram*  
where  
Seated.

Padan-A-  
ram what,  
and where.

it was by some Writers comprehend- Vol. I.  
ed ; hence the Upper and Northern  
Part of *Mesopotamia*, is that, which  
in Scripture is distinguished by the pe-  
culiar Name of *Padan-Aram*, and in  
*Hosea*, ch. 12. v. 13. by the Name  
of *Sedan-Aram* : Both which Names  
are of a like Importance, and denote  
as much as *Fruitful* or *Cultivated*  
*Aram*.

Though the Hebrew Word *Aram* 4.  
be frequently rendred *Syria*, yet it  
must not be thought, that they are  
Words exactly equivalent. The Word  
*Syria* may indeed be sometimes used  
in Old Authors, to denote not only  
*Syria* commonly so called, but also  
*Mesopotamia*. And hence it is, that  
*Jacob*, called in the Hebrew an *Ara-  
mite*, is agreeably enough said in Our  
Version to be a *Syrian* ; namely, ei-  
ther as being descended of *Syrians* or  
*Mesopotamians*, or else as dwelling  
many Years in the *Country of Syria*.  
For by *Syria* (*Hos.* 12. 12.) must be  
understood *Mesopotamia*, as is evident  
from the Words immediately follow-  
ing ; wherein it is said, that *Israel*  
*served for a Wife, and for a Wife kept*  
*Sheep* ; which was done in *Mesopota-  
mia*.



Vol. I. *W* *mia.* But then as to the Country commonly called *Syria*, the Name of *Aram* appertain'd only to Part of that, namely, to so much of it, as fell to the Nation of *Aram*; that is, the Northern and Eastern Parts thereof. For as to *Phœnicia* and *Palestine*, tho' they are esteem'd as Parts of *Syria* yet did they not belong to *Aram*, but fell to the Lot of *Canaan*. From the Hebrew Name *Aram*, the Old Greeks seem to have denoted the Inhabitants of the Parts that fell to *Aram*, by the Name 'Αἰϋοι *Arimi*; which therefore we meet with in Old *Homer*, *Iliad* 2. v. 783. The Name *Syri* or *Syria*, is not to be found in that antient Author, as being probably of a latter Date, derived namely from *Sor* or *Tyre*, which is likewise never mention'd by *Homer*, as being likely not then grown famous; if built.

5. Proceed we now to find out the first Settlements of the Families of the Nation of *Aram*, which are reckoned Four according to the Number of *Aram's* immediate Sons, mentioned by *Moses*, viz. *Uz*, *Hul*, *Gether*, and *Masb*. As for *Uz*, he is by a great Agreement of the Antients said to be the

*The Situation of Uz, Son of Aram.*

the Builder of the City *Damascus*. Vol. I.  
 Whence it may be reasonably supposed, that the *Land of Uz* mention'd in Scripture did denote the Country about *Damascus*, so as to comprehend a good Part of *Arabia Deserta*, and to extend it self to *Arabia Petraea*. And in this Latitude, both what is said in Scripture concerning *Job's* living in the *Land of Uz*, as also of *Edom's* being in the *Land of Uz*, is applicable enough to the Country so denominated from *Uz*, the Son of *Aram*, at the First Plantations; and there is no need of making two other distinct *Lands of Uz*, called so, one from *Uz* the Son of *Nabor*, Brother of *Abraham*, the other from *Uz* a Descendant of *Edom*. In process of time, the City *Damascus* became the Capital of a Kingdom, as we read in Scripture; which Kingdom seems to be that, which is denoted in the sacred Writings, by the Name of *Aram Dammesek*, that is, *Syria Damascusena*.

The Family of *Hul*, or as it is writ agreeably to the Original Word *Chul*, may with great probability be plac'd in *Armenia*, particularly the great

6.

The Situation of *Hul*, Son of *Aram*.

Vol. I. *ter Armenia.* For there we find the Names of several Places, beginning with the Radicals of *Chul*; as *Cholua*, *Cholua-ta*, *Cholimna*, *Colsa*, *Colura*, and to mention but one more, *Cholobetene*: which last seems to have been form'd from the Oriental *Cholbetb*, which denotes the same as the *House* or *Dwelling* of *Chol*. Now this *Cholobetene* being the Name of a Province in *Armenia*, from this especially we may gather, with good probability, that *Chul*, with his Family, seated himself in these Parts.

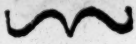
7. Between *Hul* to the North, and *Uz* to the South, their Brother *Mash* seated himself, namely, about the Mountain *Mafius*, which is probably enough thought to have taken its Name from him. From this Mountain issues out a River of *Mesopotamia*, called by *Xenophon Masca*; which is likewise, with good probability, conjectured to have been so named from this *Mash*, or (as he is otherwise called in the Scripture) *Mesbech*, the Radicals whereof are plainly contain'd in the Name *Mas-ca*. The Inhabitants of the Tract adjoining to the M. *Mafius*, are by *Stephanus* expressly called *Masieni*, or *Masiani*. So that here may be placed,

*The Situation of Mash, or Mesbach, Son of A-ram.*

very



## First Plantations of Sem's Desc. 181

very reasonably, the first Settlement of Vol. I.  
*Mash* or *Meshech*. 

But it is not so clear, where the re- 8.  
 maining Son of *Aram*, namely *Geter*, The Set-  
 tlement of  
 Geter, Son  
 of Aram.  
 settled himself. *Bochartus* thinks the  
*River Centrites*, which is said by old  
 Writers to part the *Carduchi* from *Ar-  
 menia*, might originally be called *Ge-  
 tri*, from *Geter's* seating himself in  
 these Parts. Others have in *Ptolemy*  
 observed a City of *Albania* (which  
 borders on *Anmenia*) to be called for-  
 merly *Getaræ*, and a River of the  
 same Country to be called *Getras*.  
 And indeed these Names carry in  
 them such an Affinity to *Geter*, as  
 to make it probable, that this might  
 be the first Settlement of *Geter*.

Pass we on now to the Nation of 9.  
*Asbur*, which lay on Eastward to the  
 Nation of *Aram*, and which is by u- Of the Na-  
 tion of As-  
 shur, Son  
 of Shem.  
 niversal Consent esteem'd to fix it-  
 self in the Country, called *Asshur* in  
 the Eastern Tongues, in the Western  
*Assyria*, from the Founder of this Na-  
 tion. But by *Assyria* is here to be un-  
 derstood the Country, properly and  
 originally so called, that is, the Coun-  
 try lying East of the *Tigris*, and  
 wherein stood the City of *Niniveh*;

Vol. I. and which afterwards was peculiarly distinguished by the Name of *Adiabene*. Which Word the *Greeks*, after their wonted manner, deriving from Words of their own Language, thought this Country was so called as being *Ἀδιαβάτος*, *Unpassable*, namely, by reason of the many and large Rivers running therein. But *Ammianus Marcellinus* acquainting us, that there are in these Parts. two Rivers, one named by the Easterns *Diavas*, the other *Adiavas*; it is likely that this Tract took the Name of *Abiabene* from one or both of the said Rivers. *Bochart* observes, that *Dava* or *Dava* in the *Chaldee* Tongue signifies a *Wolf*, and *Adiava* may be derived from another Oriental Word denoting *Swift*. Whence he supposes these two may be the Rivers, called by the *Greeks* *Λύκος*, *Lycus*, *Wolf*, and *Γόργος*, *Gorgus*, *Swift*, or *Κάπρος*, *Aper*, *Boar*, a fierce Animal.

IC. 'Tis also observable, that *Affyria* was, by a little and usual change of S into T, formerly called also *Attyria*; which is therefore erroneously taken by some to be a distinct Country from *Adiabene* or *Affyria*, properly and primarily so named. And in like manner that

Belus of  
the Syri-  
ans, who.

# First Plantations of Sem's Desc. 183

that most ancient King of the *Assyri-* Vol. I.  
*ans*, which is said to have been the Son of *Zames*, and to have succeeded *Ninus*, and to have waged War frequently with *Caucasus* the Son of *Japhet*, and to have been worshipp'd by the *Assyrians* as their *Mars* or God of War, and to have been called *Bel* or *Baal*, this King (I say) is stiled, in *Suidas* and some others, *Thuras*, corruptly for *Atthuras*; that is, *Asshur*. For *Asshur*, in the *Chaldee* Tongue, is *Atthur* or *Atthura*. This Person is said to be the Son of *Zames*, as being the Son or Descendant of *Sem*, and to have succeeded *Ninus*, i. e. *Nimrod*, and to have overcome *Caucasus*, i. e. *Gog* or *Magog* the Son of *Japhet*; as *Bochartus* probably enough conjectures. And hence it follows (as the same learned Person observes) that if any Regard is to be had to the Writers, who mention this Story, then the *Belus* or *Bel* of the *Assyrians* was not *Nimrod*, but *Asshur*. And indeed it is not likely, that the *Assyrians* should have such a Reverence for an Invader of their Nation as *Nimrod* was; but rather should pay such a Religious Respect to the Founder of their own



Vol. I. Nation, or to some considerable Person descended from him.

II. That *Elam* seated himself in the Southern Tract beyond the *Tigris* or *Euphrates*, is beyond dispute, not only from the Authority of Scripture, wherein the Inhabitants of the said Tract are plainly and frequently denoted by the Name of *Elam*; but also from Heathen Writers, wherein we read of a Country here called *Elymais*, and a City of the same Name. It is not to be omitted, that the Name *Elam* (as many other Names of Places) is taken sometimes in a stricter sense, wherein it is distinguish'd from *Susiana* and the adjoining Provinces; sometimes in a larger sense, so as to include *Susiana* and other adjacent Provinces. Hence *Pliny* and *Ptolemy* mention the *Elymæi*, as a People inhabiting on the *Persian Gulf*; and hence *Daniel* the Prophet speaks of *Shushan*, the chief City of *Susiana*, as lying in the Province of *Elam*. Dan. 8. 2.

12. To the Lot of *Arphaxad* is assign'd, by learned Men, the more Southern Part of *Mejopotamia*, (where the Plain or Vale of *Shinar* lay on the River *Tigris*.)

Arphaxad, Son of Shem, where seated.

*Tigris*,) together with the Country of Vol. I.  
*Eden*, and the Tract on the East-side  
of the same River, called *Arrapathitis*,  
a Name plainly derived from *Arpach-*  
*shad*, which is the Name of *Arphaxad*  
in the *Hebrew* Text. That the Vale  
of *Shinar*, with the Country of *Eden*,  
was Part of the first Plantation of *Ar-*  
*phaxad*, is supposed on these Proba-  
bilities : 1. That after the Flood *No-*  
*ah* return'd and settled himself again  
in these Parts, as well knowing the  
Goodness of the Soil, and Pleasantness  
of the Country : Which is confirmed  
by a Town here, named *Zama*, from  
*Zam* or *Shem*. 2. That upon the Di-  
spersion of Mankind, and Confusion  
of Tongues, as the Primitive or *He-*  
*brew* Tongue was preserved in the Fa-  
mily of *Arphaxad*, so agreeably here-  
unto this Family still continued in  
the same Parts, where they then  
were, together with their Grandsires,  
*Noah* and *Shem*. 3. This Opinion  
may be confirmed from *Gen. 16. 12.*  
*And their Dwelling was from Mesha, as*  
*you go unto Sephar a Mount of the East.*  
For the *Mesha* here mention'd, is pro-  
bably esteemed to be the same Moun-  
tain as is before mention'd under the  
Name

Vol. I. Name of *Mash* or *Mafius*, in the Western Parts of *Mesopotamia*. So that if the forecited Text is to be understood of the Descendants of *Arphaxad* (as is thought by several learned Men, and also by the Historian *Josephus*,) it will import thus much, that the Southern Part of *Mesopotamia*, lying on the East of the Mount *Mesha* or *Mafius*, was first inhabited by the Descendants of *Arphaxad*; (and accordingly we here find *Phalga*, a Town probably named from *Peleg* or *Phaleg* settling there,) and so on Eastward, as far as to *Sephar*, a Mount in the East. Now this Mount *Sephar* is probably thought to be the Mountain adjoining to *Siphare*, a City in *Aria*, and which lies directly East from *Mesha*. And tho' this be a long Tract of Ground, yet it will be but proportional to the numerous Descendants of *Arphaxad*, especially by *Joktan*; of which more by and by. 4. It is the Tradition of the Ancients, *Eustathius Antiochenus* and *Eusebius*, that *Sela*, the Son of *Arphaxad*, seated himself in *Sustana*: And agreeably hereto we read in old Writers, of a Town called *Sela*. But now *Sustana* (as has been observed

Chap.



Chap. I.) did contain Part of the Vol. I. Country of *Eden*, which adjoin'd to, or in probability was a Part of the Vale of *Shinar*, largely taken; of which more in the following Chapter. 5. It is further confirmed, that *Arphaxad* seated himself in the Vale of *Shinar*; because we find that *Terah* and *Abraham* his Son, Descendants of *Arphaxad*, came out of those Parts, *Gen. 11. 31.* And *Terah* took *Abraham* his Son — and went forth with them — from *Ur of the Chaldees*, to go into the Land of *Canaan*. Now 'tis confessed (I think) by All, that *Chaldea* comprehended at least a great Part of the Vale of *Shinar*; and 'tis certain it comprehended as much of the Country of *Eden* as lay West of the common Channel of the *Euphrates* and *Tigris*. And on this Passage of Scripture seems to be grounded, what *Josephus* saith of the *Chaldeans* being called *Arphaxadeans*, from *Arphaxad*: Whereby he does not mean, that the Name *Chaldeans* was derived from the Name *Arphaxad*, (as some erroneously understand him; but that those who were now, i. e. in his Days, called *Chaldeans*, were originally called *Arphaxadeans*. I think All these  
Con-

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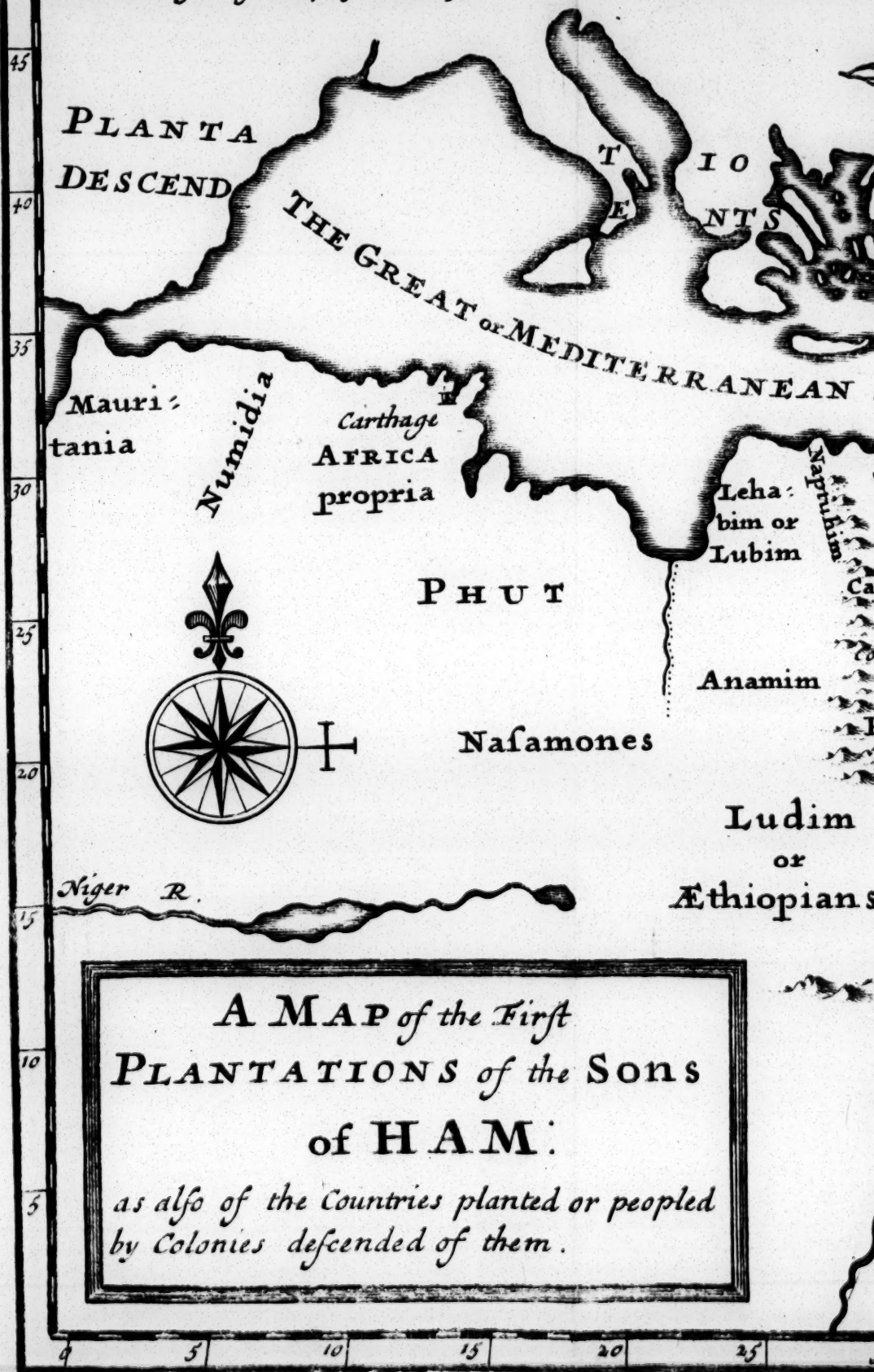
Vol. I. Considerations put together, will make  
 it highly probable, if not more, that  
the first Settlement of the Nation of  
*Arphaxad* was in the Parts we assign-  
ed them, particularly in the Vale of  
*Shinar*, as including under it the  
Country of *Eden*; and not only in  
the Province *Arrapachitis*, as some  
seem to imagine.

13. *of the Sons of Joktan.* Having thus seen the first Settle-  
ment of the Descendants of *Arphax-  
ad*, let us turn our Eyes a little upon  
their After-Colonies, particularly those  
that sprang from *Joktan*; of whom  
*Moses* reckons up no fewer than thir-  
teen Sons. And as *Moses* assigns their  
Habitation to have been from *Mesha*  
to Mount *Sephar*; so in this Tract  
learned Men have observed the Names  
of several Places, which by their Like-  
ness to the Names of *Joktan's* Sons,  
seem to tell their respective Situati-  
ons. These Countries being remote,  
and therefore not so well known; or  
of so near a Concern (at least) to the  
*English* Reader, I shall pass by the rest,  
and take particular notice but of the  
Country of *Ophir*, as being mention'd  
in Holy Scripture, and (I think) the  
only One therein mention'd, among  
them that were formerly possess'd by,  
of





Place this facing Chap. 3. Sect. 4.





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or denominated from, the Sons of *Jocktan*. And, this Chapter being already run out to a great length, I shall say no more of *Ophir* here, than that it is generally agreed to lye in the *East-Indies*. There are indeed Countries mention'd in Scripture, under the Names of *Shebah* and *Havilah*; but these were probably so denominated, not from the two Sons of *Jocktan* that were of the same Names, but from others; particularly from two Sons of *Cush*, one of the Sons of *Ham*; to whose Descendants (there being nothing certain concerning *Lud*, the remaining Son of *Sem*, but that he did not seat himself in the Country of *Lesser Asia*, called *Lydia*) I now hasten.

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## SECTION IV.

*Of the First Plantations of the Descendants of Ham.*

**H**AM, as has been observed, was I. the youngest of the three Sons of *Noah*; and consequently his Offspring, made the youngest Branch of *Noah's* Land of Ham, which.

Vol. I. *Noah's Posterity*; which may primarily be distinguish'd into four Nations, according to the Number of the immediate Sons of *Ham*, named by *Moses*, viz. *Cush*, and *Mizraim*, and *Phut*, and *Canaan*. As to the Name of *Ham* himself, we find *Egypt* twice or thrice denoted by the Name of the *Land of Ham* in the Book of *Psalms*; whence it seems probable that *Ham* went thither himself, and there settled with his Son *Mizraim*.

2. And 'tis scarce to be doubted, but the Person denoted by the *Greeks* under the Name of *Jupiter Ammon*, (in Honour of whom there was a Temple erected in the Parts of *Lybia* adjoining to *Egypt*, much celebrated for its Oracles) was no other than *Ham*. For the Derivation of the Name *Ammon* from *Ἀμμος*, *Ammus*, signifying in *Greek Sand*, is to be ascribed only to the Ignorance of the latter *Greeks*, as to the true and primitive Original of it; whereupon, according to their usual Custom in other like Instances, they deduced it from a Word of their own, denoting the Sandiness of the Country thereabout. To proceed now to the Sons of *Ham*.

*Ham, probably denoted by Jupiter Ammon.*

'Tis

## First Plantations of Ham's Desc. 191

'Tis well known that the Nation of *Canaan* settled itself in the Country so often mention'd in Scripture, under the Name of the Land of *Canaan*; which God in process of time gave to the Seed of *Abraham*, the *Israelites*. A more particular Knowledge both of this Nation in general, and also of the respective Situation of its several Families, will conduce much to the better understanding of great Part of the Sacred History; and therefore I shall make this the Subject of a whole distinct Chapter, when I shall come to speak of *Abraham's* going to sojourn in the *Land of Canaan*.

The Nation of *Cush*, is likewise frequently mention'd in Scripture; from which it is clear, that its first Settlement was in the Country adjoining to his Brother *Canaan*, on the South, that is, in *Arabia*. 'Tis true indeed, that the Word *Cush*, when put in Scripture for a Country or People, is rendered *Ethiopia* or *Ethiopians*; but then this can be truly understood only of the *Asiatick Ethiopia* or *Arabia*, not of the *African*, and especially as to the first Settlement of *Cush*.

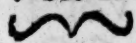
3.  
Ham, probably denoted by Jupiter Ammon.

4.  
The Nation of Cush, where seated.

That



Vol. I.



5.  
By Cushi is  
denoted in  
Scripture  
Arabia.

That by *Cush* is denoted in Scripture *Arabia*, is evident from these Places. In *Num.* 21. 1. we read that *Miriam* and *Aaron* spake against *Moses*, because of the *Cushite* Woman whom he had married. But 'tis certain from *Exod.* 2. 15—21. that *Moses's* Wife was a *Midianitish* Woman; and 'tis confessed, that *Midian* or *Madian* was a City and Country in *Arabia* on the Shore of the *Red Sea*. So that from hence it appears, that *Moses's* Wife was an *Arabian*, and consequently that the *Hebrew* Word *Cushite* is not rightly rendred *Ethiopian*; unless it be understood of *Ethiopia* in *Asia* or *Arabia*, not of *Ethiopia* in *Africk*. Pertinent hereunto is *Habak.* 3. 7. *I saw the Tents of Cushan in affliction: the Curtains of the Land of Midian did tremble.* Where *Cushan* and *Midian* are used as equivalent Terms, or else as a general and particular, *Midian* being in strictness only one Part of the Country of *Cush*. Further, that by *Cush* in Scripture is not understood *Ethiopia* in *Africk*, may be inferr'd from these Passages. In *Ezek.* 29. 10. God by his Prophet speaks thus: *I will make the Land of Egypt*

*desolate,*

desolate, from the Tower of Syene, even Vol. I.  
unto the Border of Cush. 'Tis manifest, ~~~~~  
that here by the Tower of Syene,  
and the Border of Cush, are denoted  
the two Extremities of Egypt. Now  
All, that have any Knowledge of old  
Geography, know that Syene was  
the Boundary of Egypt, Southwards  
towards Ethiopia in Africk. Therefore  
Cush, as being the opposite Boundary  
of Egypt, can't possibly be the African  
Ethiopia or Ethiopia commonly so cal-  
led: But thereby may be well under-  
stood Arabia, as bounding that Part  
of Egypt, which is most remote from  
Ethiopia, that is, its North-part. Again,  
we read 2 King. 19. 9. that whilst  
Sennacherib, King of Assyria, was be-  
sieging Libnah in the Tribe of Judah,  
Tirhakah King of Cush was marching  
with an Army against him. In like  
manner we read, 2 Chron. 14. 9. that  
Zerah the Cushite came with a great  
Army against Asa King of Judah.  
Now this can't be tolerably under-  
stood in either Place of the King of  
Ethiopia, commonly so called, as ly-  
ing at too great a distance from Ju-  
dea, and having the Country of E-  
gypt to pass through, before he could  
O bring

Vol. I. bring his Army into *Judea*. But it may be well understood of the King of *Arabia*, as being the Neighbouring Country. What has been offered, does (I think) sufficiently evince, that the Nation of *Cush* did first settle in *Arabia*; and the Word is generally to be so understood in Scripture.

6. 'Tis very probable, that in process of time some of the *Cushites* might pass over the *Red Sea* into the adjoining Parts of *Africk*, and so plant Colonies in *Ethiopia* commonly so called; and in this Sense *Cush* may be said to be the Father of these *Ethiopians*. But whether the Word *Cush* is ever taken in this Acceptation by the Sacred Writers, is not certain: Those Places of Scripture, which are by some expounded of this *Ethiopia* (viz. *Isai.* 18. 1. *Zeph.* 3. 10. and 2 *Chron.* 12. 3.) are by other learned Men expounded of *Arabia*.

7. I proceed now to the Descendants of *Cush* mention'd by *Moses*, which are these, *Seba*, and *Havila*, and *Sabtah*, and *Raamah*, and *Sabtechah*: to which *Moses* subjoins two Sons of *Raamah*, *Sheba* and *Dedan*: and then adds, lastly, that *Cush* begat *Nimrod*, who be-

*In what Sense Cush may be said to be the Father of the Ethiopians in Africk.*

*The Descendants of Cush, mentioned by Moses.*

gan



# First Plantations of Ham's Desc. 195

gan to be a mighty one upon Earth, &c. Vol. I.  
Gen. 10. 7, 8, &c. Now we shall  
find All these, but the last, seated in  
*Arabia*, which may serve as a further  
Confirmation, that *Cush* settled him-  
self in the same Country, and that by  
the Name *Cush* is principally denoted  
*Arabia*.

As for *Seba*, the first Son of *Cush*, 8.  
mention'd by *Moses*, he probably *Situation*  
seated himself in the south-west Part of *Arabia*, where we find a City cal-  
led *Sabe*. *of Seba.*

On the South-east side we find an- 9.  
other City called *Sabana*; where we *Situation*  
may therefore place *Sheba* the Grand-son of *Cush* by *Raamah*. And the  
Reason why we choose this to be his *of Sheba.*  
Situation, rather than the other Side  
of the Country, is because that it is  
on the Eastern side of *Arabia*, that  
we find his Father and Brother situa-  
ted; and 'tis like he seated himself in  
their Neighbourhood. On this Account  
we find him always mention'd with  
his Father or Brother: as *Ezek.* 27.  
22. *The Merchants of Sheba and Raa-  
mah were thy Merchants:* and ch. 38.  
13. *Sheba, and Dedan, and the Mer-  
chants of Tarshish, &c.*

Vol. I. Now these two Names, *Sheba* and *Sebah* being so much alike, the two

10. different Families denoted by them were quickly confounded by the *Greeks*, and called promiscuously *Sabæans*. Hence *Pliny* says, that the *Sabæan* Nations inhabited these Parts, spreading themselves to both Seas, i. e. from the *Red Sea* or *Gulf of Arabia*, to the *Gulf of Persia*. But the Sacred Writers exactly distinguish them: Thus the Royal Prophet speaks distinctly of each, *Psalms* 72. 10, *The Kings of Sheba and Seba shall offer Gifts.*

11. On the same Side of *Arabia* with *Sheba*, were seated (as has afore been intimated) both his Father *Raamah*, and his Brother *Dedan*. For as to the former, we find on this Shore of the *Persian Gulf* a City called *Rhegma* by *Ptolemy*; which 'tis not to be doubted but was so called from this Reason. For the *Hebrew* Name, which in our *English* Translation is rendred *Raamah*, is in other Translations, particularly the *Septuagint*, rendred (agreeably enough to the Radicals) *Ῥήγμα*, *Rhegma*.

*Situation of Raamah.*

## First Plantations of Ham's Desc. 197

Not far from *Rhegma*, mentioned Vol. I. by *Ptolemy*, we find on the same Coast, Eastward, another City, called *Dedan*, now adays *Daden*; from which the neighbouring Country also takes its Name, as Mr. *Bochart* has observed from *Barboza* an *Italian* Writer in his Description of the Kingdom of *Ormuz*. So that we need not doubt, but that here was the Settlement of *Dedan*, the Son of *Raamah* or *Rhegma*, and Brother of *Sheba*.

12.  
Situation  
of Dedan.

On the same Shore of the *Persian* Gulf, but higher Northward, we find in *Ptolemy* the Situation of a City, called  $\Sigma\alpha\phi\theta\alpha$ , *Saphtha*; which has so great a Likeness to *Sabta*, that it may be with good probability conjectured, that in this District the Son of *Cush* of this Name seated himself.

13.  
Situation  
of Sabrah.

Higher still to the North was seated (as we have shewn Chap. I.) *Havilah* or *Chavilah*, along the River *Pi-son*, or the western Channel of the two, into which the common Channel of the *Tigris* and *Euphrates* again is divided, before the Waters thereof empty themselves into the *Persian* Gulf. This we have above confirm'd from the

14.  
Situation  
of Havilah.



# 198 *The Geography of the Old Test.*

Vol. I. People here mention'd by old Writers, viz. the *Chaulotæi*, or *Chablasii*, or *Chaulasii*; all which are manifestly derived from *Chavilah*: And 'tis likely that these inhabited a considerable Tract from East to West.

15. *Situation of Sabteca.* There remains now only *Sabteca* of *Cush's* Sons; who, we need not doubt, placed himself among the rest of his Brethren; especially since there is Room enough left for him, in the Northern Parts of *Arabia*. His Descendants might be from him regularly enough stiled at first by the *Greeks* *Sabtaceni*; which Name might be afterwards softned into *Saraceni*; by which Name 'tis well known, that the People of this Tract were formerly denominated. And this is the more probable, because *Stephanus* mentions a Country in those Parts called *Saruca*. Mr. *Bochart* will have the *Saracens* to be so called from *סרק* *Sarak*, which in the *Arabick* Tongue signifies, to steal or rob; and that this Name was given these People, as being addicted to Robbery. And perhaps this might be the reason of changing the original Name *Sabtaceni* into the Nick-name *Saraceni*. The Reason why no men-

mention is made in the Scripture of Vol. I. the *Sabtaceni*, may be this; that these Parts of *Arabia* lying next to the *Holy Land*, are by the Sacred Writers denoted by the Name of *Cush*, the Father of *Sabteca*, and who (it is likely) settled himself in these Parts with his Son *Sabteca*. As for *Nimrod*, the remaining Son of *Cush*, we shall speak of him, and his Dominions, in a distinct Chapter.

16.

We proceed then now to *Mizraim*, Situation of Mizraim. who by *Moses* is named second among the Sons of *Ham*. And where he at first settled himself, we need not doubt; since the *Hebrew* Text generally denotes *Egypt* by the Name of the *Land of Mizraim*, or simply *Mizraim*. As to the Critical Remarks of the Learned, concerning the *Dual Termination* of this Name, I have spoken above; and there shewn, that it is more probably to be esteemed a *Singular*. I proceed therefore to the Descendants of *Mizraim*, and the Names whereby these are denoted by *Moses*, I have shewn to be *Plurals*. As for the *Land of Mizraim* or *Ægypt*, I shall speak of it hereafter in a distinct Chapter.

Vol. I. The Descendants of Mizraim are thus enumerated by Moses : Mizraim

17. *begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Caslubim (out of whom came Philistim) and Caphthorim, Gen. 10.*

The several  
Descendants of  
Mizraim.

13, 14. I shall take them in the order they are mention'd by Moses, as being pretty agreeable to their Situation.

18.  
The Ludim, the  
Ethiopians in A-  
frick.

To begin then with *Ludim*, whereby are denoted the *Ethiopians* in *Africk*, and who alone are commonly so called, both in Ancient and Modern Writers. That these *Ethiopians* are denoted in Scripture by the Name of *Ludim*, and their Country *Ethiopia* by the Name of *Lud*, the learned *Bochart* has proved at large, by no fewer than ten distinct Arguments. I shall mention only those, which he draws from the Sacred Scripture ; as from *Isa. 66. 19.* and *Jer. 46. 9.* where *Lud* or *Ludim* are said to be very *skilful in drawing the Bow* : which agrees punctually with the Character given to the *Ethiopians* by many ancient Writers. Again, in the forecited place of *Isaiah*, we find *Phul* and *Lud* joined together ; whence it may

be



be probably inferr'd they denoted Vol. I.  
 People or Countries adjoining one to the other. But now *Phul* may very well be thought to be the City and Country of *Phila*, situate not far from *Syene* on the Borders of *Ethiopia*. Once more, in the Place of *Jeremy* aforesaid, and in *Ezek. 30. 5.* we find *Lud* or *Ludim* joined with *Cush* and *Phut*: where, as by *Cush* are meant the *Arabs*, and by *Phut* the Inhabitants of the Parts of *Africk* beyond *Cyrenaica*, (as shall be shewn by and by;) so by *Lud* are reasonably to be supposed the *Ethiopians*, lying as it were between the two former. 'Tis certain, that by *Lud* can't be understood *Lydia* in the *Lesser Asia* (as it is rendred in our *English Version*) this being too far off from *Cush* and *Phut* to be join'd together in one Action.

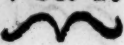
The next Descendants of *Mizraim*, mention'd by *Moses*, are the *Anamim*; <sup>19.</sup> *Anamim*, whereby *Bochart* thinks the Inhabitants of the Country about *Jupiter Ammon's Temple* might be denoted: To confirm which Opinion he observes, that *Herodotus* expressly asserts the *Ammonians* to be the Descendants partly of the *Egyptians*, and partly of the

*where seated.*

Vol. I. the *Ethiophians*. And this by the way tends to confirm also the foregoing Hypothesis, that the *Ludim* are the *Ethiophians*; they being named just before the *Anamim* by *Moses*. From these *Anamim* or *Ammonii*, the same learned Person thinks the *Nazamonies* took likewise their Rise and Name; as also the *Amantes*, and *Garamantes*, and *Hammanientes*, mention'd by old Writers in the adjacent Parts.

20. The *Lehabim* come next, both in the Text and in Situation. For 'tis very probable that *Lehabim* and *Lubim* are one and the same Word, a little chang'd in time, and that from hence was derived originally the Name of *Libya*; which, tho' at length extended to the whole *Lybian* or *African* Continent, yet at first belonged only to the Country *Cyrenaica*. Now this Country lying next over-against *Greece*, hence the Name of *Lehab* or *Lub*, originally belonging to this Tract only, was moulded into *Libya*, and given by the *Greeks* to the whole Continent over-against them on the other Side of the *Mediterranean Sea*: just as the Name of

*The Lehabim, or Lubim, seated in Libya, properly so called.*

of *Africa*, properly pertaining only to Vol: I. that Part of this Continent, which  lies over-against *Italy*, was therefore by the *Latins* extended to All the Continent: or (to come to our own times) much after the same manner as we extend the Name of *Holland* to All the *Dutch* Provinces, and the Name of *Flanders* to All the *Spanish* Provinces in the *Netherlands*; whereas they properly denote only the two particular Provinces in the *Spanish* and *Dutch Netherlands*, that ly next over-against our Island of *Great Britain*.

The *Naphtubim* are probably enough placed by Mr. *Bochart* in the Country adjoining to *Cyrenaica*, or *Libya* properly so called, towards *Egypt*, namely, in *Marmarica*. For here we find in *Ptolemy* some Remainder of the Name, in a Place called *Aptuchisanum*. And in the Heathen Fables *Aptuchus*, or *Aphtuchus*, or *Autuchus* is said to be the Son of *Cyrene*, from whom the City and Country of *Cyrene* took its Name. The Ground of which Fable might be this, that *Naphtuch*, the Father of *Naphtuchim*, called by the Greeks *Aphtuchius* was the Brother of *Lehab*, the Father of *Lehabim*, who first peopled *Cyrenaica*. The

21.

*Situation  
of the  
Naphru-  
him.*



Vol. I.



22.  
Situation  
of the Pa-  
thrusim.

The *Pathrusim* or Descendants of *Pathros*, are mention'd next by *Moses*; whereby are to be understood the Inhabitants of the *Upper Egypt* or *Thebais*, where *Ptolemy* places *Pathyris*, an inland Town not far from *Thebes*. And agreeably hereto the Septuagint Translation renders the Hebrew *Pathros* by the Greek *Pathyris*. The other or lower Part of *Egypt*, as it is frequently denoted by Greek and Latin Writers under the Name of *Egypt* simply; so it is sometimes distinctly noted in Scripture by the Name *Mizraim*. But more of this, when we come to treat particularly of *Egypt*.

23.  
The Caslu-  
him, where  
seated.

Go we on then to the two remaining Families of *Mizraim*, namely *Casluhim* and *Caphthorim*. And for the former, they are not improbably thought to have first settled in the Country on the other Side of *Egypt*, called *Casotis*; where also is a Mount called *Casius*; both which retain somewhat of the Name *Casluhim*. And this Situation of them is confirmed by what *Moses* adds concerning them, namely, that from them sprang the *Philistines*; who in Process of time made themselves Masters of the ad-join-

joining Tract of the *Land of Canaan*, Vol. I. as we read in Scripture, and shall take further notice of, where we treat distinctly of the *Land of Canaan*.

That the *Caphtorim* were situated near to the *Caslubim*, is inferred not only from *Moses* putting them next one to another in the forecited Place of *Gen. 10.* but also from this, that the *Philistines*, who are in *Gen. 10. 13.* said to be descended of the *Caslubim*, are elsewhere denoted by the Name of *Caphtorim*, as *Dent. 2. 23. Jer. 47. 4.* and *Amos 9. 7.* Which perhaps can't be better accounted for, than by supposing the *Caslubim* and *Caphtorim* to be Neighbours, and so in time to have been mutually intermixt, as to be look'd upon as one and the same People.

Now the Name of *Caphtor* seems to be preserved in an old City of *Egypt*, called *Coptus* : From which as the Name of *Cophetes* is still given to the Christians of *Egypt* (whence the Translation of the Bible used by them, is called also the *Coptick* Translation;) so 'tis not unlikely that the common Name of *Egypt* was derived from it; it being called *Ægyptus* for *Ægoph-*  
tus,

24.

The Caph-  
torim,  
where  
seated.

25.

Egypt,  
whence so  
named.

Vol. I. *tus*, as if one would say in Greek <sup>Ἰα</sup> *Ἰα*, *the Land of Coptus*. And 'tis a good Remark of the learned *Mede*, that the Greek <sup>Ἰα</sup> *Ἰα*, *Aia* or *Æa*, is likely derived from the Hebrew <sup>א</sup> *Ai* or *Ei*: to which may be very pertinently subjoin'd this Remark; that in the forecited *Jer. 47. 4.* what we render the *Country of Caphtor* is in the Hebrew Text term'd <sup>א</sup> *Ai Caphtor*; which are the very two Words, from which we suppose the *Greeks* to have moulded the Name <sup>Ἰα</sup> *Ἰα*, *Ægyptus*. And this is taken notice of by our Translators, who in the Margin of our Bible observe, that the *Hebrew Word* translated the *Country* in the Text, denotes also *an Isle*. And 'tis further observable, that this Name is very properly given to the City *Coptus*, forasmuch as it stood in a small Island. So that upon the whole we need not doubt, thereabout to fix the First Settlement of the *Caphtorim*.

26. Of the four Original Nations descended from *Ham*, there remains now only that of *Phut* to be spoken of. And the First Settlement of this is with good Reason supposed to be in the Parts of the *Libyan* or *African* Continent,

*The Nation  
of Phut,  
where  
seated:*



ment, which join on next to those Vol.I.  
 possessed by the Descendants of the *Mizraim*; that is, in the Parts adjoining Westward to *Cyrenæica*: and so to have spread more Westward into *Mauritania*: For in *Africa* properly so called below *Adrumetum* was a City, named *Putea*, mention'd by *Pliny*; and in *Mauritania* there is a River mentioned by *Ptolemy* called *Phut*. *St. Jerom* is very full to the Point, telling us, that there is a River in *Mauritania*, which was till his own time called *Phut*, and from which the adjacent Country was called *Regio Phytensis the Country of Phut*.

And thus we have at length shew'd the Reader the several Places, where the more immediate Descendants of *Noah* are either certainly known, or else probably thought, to have at first seated themselves. I may end this Chapter much after the same manner as *Moses* does the tenth Chapter of *Genesis*: *These are the Plantations of the Families of the Sons of Noah, after their Generations, in their Nations*: and after this manner by these were the Nations divided in the Earth after the Flood.

## C H A P. IV.

*Of the Land of Shinar, and the  
City and Tower of Babel.*

I. Languages, why multiplied, and Babel why so named. **M**OSES having informed us, that the First Plantations after the Floud were made, not confusedly or by chance, but regularly and orderly, namely, *after their Families, after their Tongues, &c.* He then proceeds to inform us, (*Gen. 11. 1-9.*) upon what occasion Divine Providence multiply'd the Languages of Mankind, whereas afore *the whole Earth was of one Language.* And this was, as the Sacred Historian tells us, to make those, that had undertook to build a *City and Tower whose top might reach unto Heaven,* to desist from that Enterprize: in order whereunto God *confounded their Language, that they might not understand one another's Speech.* Hereupon *they left off to build the City; and therefore the Name of it was called Babel,* (which Word in the Hebrew Language

A MAP of the  
CONQUESTS or KINGDOM  
of NIMROD.



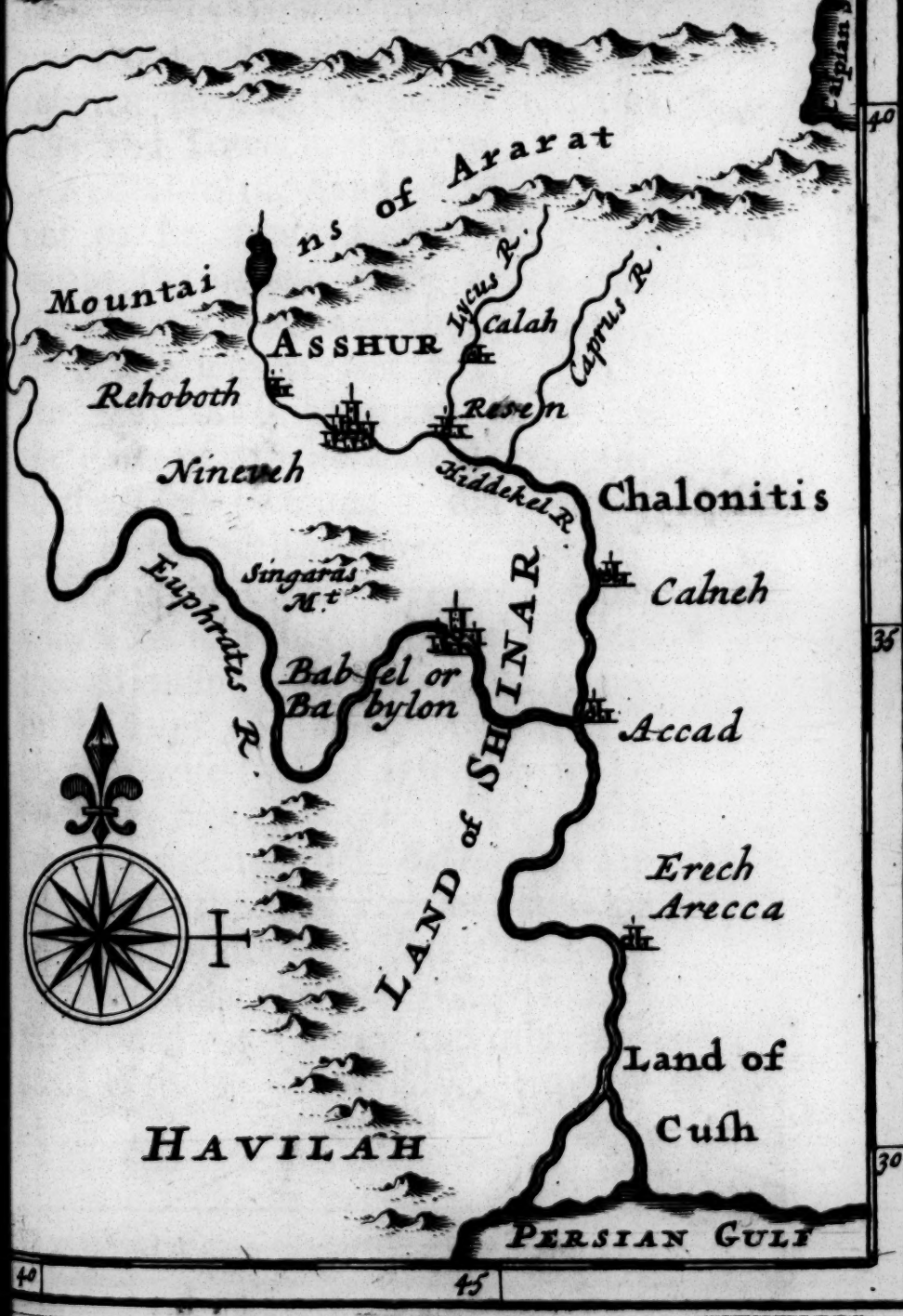


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A M. A. P. of the  
COUNTY OF MIDDLESEX  
OF N. M. R. O. D.



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guage denotes Confusion) because the Vol. I.

Lord did there confound the Language of

All the then Inhabitants of the Earth

We are then to shew, what Tract is de-

noted by the Land of Shinar, wherein

Moses tells us Mankind dwelt, when they

undertook the building of Babel; and

in what Part of the said Tract, this

City and Tower was begun.

And as to the Land of Shinar, it is 2.

not to be doubted, but thereby is The Land

meant the Valley, along which runs of Shinar,

the River Tigris, and that probably, what.

till it falls into the Sea. In the North-

ern Part of this Valley, that is, in

the Parts of Mesopotamia lying next

to the Tigris, we find in old Writers,

both a City called Singara, and also

a Mountain called Singaras; from

which 'tis most highly probable, that

the adjoining Valley took the Name

of the Land of Shinar, or (as it may

be otherwise spell'd, agreeably to the

Hebrew Word) Singar. 'Tis plain

from Scripture, that Babel was the

same with the City Babylon; and 'tis

not to be doubted, but that Erech

was the same with the City Aracca,

mentioned by Ptolemy and other an-

cient Writers. Now Moses expressly

P

says,

Vol I. says, that *Babel* and *Erech* lay in the *Land of Shinar*, Gen. 10, 10. It may therefore be very probably inferr'd, that by the *Land of Shinar* was denoted all the Valley, along which the River *Tigris* runs, from the Mountains of *Armenia*, Northwards to the *Persian Gulf*, or at least to the Southern Division of the common Channel of the *Tigris* and *Euphrates*. For the City *Singara* is placed, by the Ancients, not far from the Mountains of *Armenia*, and the City *Aracca* is placed not far from the said Division of the common Channel of the two Rivers afore-mentioned. Hence it evidently follows, that the *Country of Eden* was a Part of the *Land of Shinar*, and as the *Country of Eden* was probably situated on each Side the afore-mentioned common Channel; so it is not unlikely, that the Valley of *Shinar* did extend it self all along on both Sides the River *Tigris*: However, 'tis (I think) certain, that it did so all along the Western Side of the said River.

3. The Situation and Extent of the *Land of Shinar*, being (I think) thus truly discovered, hereby great Light

The Text  
Gen. 11. 2.  
explained.

is given to *Gen. 11. 2.* and all Difficulty about it is taken away. For though the *Gordian* Mountains (on which Part of the Mountains of *Ararat* 'tis most probably thought that the Ark rested) lie in a manner North of *Babel*; yet this does not in the least hinder; but that *Moses* might truly say of *Noah*, and the Rest, that *as they journeyed from the East, they found a Plain* (or, as it may more agreeably to the Hebrew be rendered, *a Valley*) *in the Land of Shinar.* For the Plain or Valley of *Shinar*, extending itself up quite to the Mountains of *Ararat* or *Armenia*, which bound the Northern Part of *Mesopotamia*, no sooner was *Noah* and the rest descended from the *Gordian* Mountains into the level Country on the South, but they were full East of the Upper or Northern Parts of the Land of *Shinar*; and therefore as they journeyed from the said Foot of the said Mountains toward the upper Part of the Land of *Shinar*, it may be truly said of them, and that in the most literal Sense, that *as they journeyed from the East, they found a Plain in the Land of Shinar.*



Vol. I.

4.  
Noah af-  
ter the  
Flood,  
dwelt in  
the North-  
ern Part of  
the Land  
of Shinar.

To confirm this Opinion, that *Noah* and his Sons (*&c.*) came first, after the Flood, into the Northern Parts of the *Land of Shinar*, among other Arguments that might be alledged, I shall produce but two: One is, that in these Parts we find a City mentioned by *Ptolemy*, under the Name of *Zama*, which bears so great an affinity to *Zem* or *Shem*; that it may well be supposed, that hereabouts *Noah* and his Son *Shem*, with the rest at first settled. That the forementioned Town *Zama*, took its Name from *Sem*, may be further confirmed from this Consideration, that in the *Arabick* version, *Sem* is always called *Sam* or *Zam*. The other Consideration is this: That it is hardly to be doubted, but that *Noah*, and his Son *Shem*, and also *Japhet* (if not *Ham*) were no ways concerned in the Building of the City and Tower of *Babel*, but on the contrary opposed it; and therefore 'tis reasonably to be conjectured, that the Undertakers thereof withdrew themselves from *Noah*, and the other *Patriarchs*, and pitched on a Place for their intended Work, at some di-

stance

stance from *Noah* and the said Pa-  
Vol. I.  
triarchs.

Proceed we then to shew, in what  
part of the *Land of Shinar*, and South-  
ward from the Settlement of *Noah*,  
the City and Tower of *Babel* was be-  
gun to be built. And that was in the  
very Place, or else Neighbourhood,  
where the City called *Babylon* stood,  
as will appear in the next Chapter ;  
and consequently upon the Original  
and Natural Stream of the *Euphrates*,  
at some distance from its joining with  
the *Tigris*, as may be best understood  
by looking on the Map hereunto be-  
longing.

5.  
City and  
Tower of  
Babel,  
where be-  
gun.

It may not be amiss to observe  
here, about what time, and for what  
Reason the Tower of *Babel* was un-  
dertaken. As to the time, it is easy  
enough to be inferred from *Gen. 10.*  
*25.* where *Moses* tells us, that 'twas  
in the Days of *Peleg*, that the Earth  
was divided ; which seems most pro-  
bably to be understood of the Time of  
*Peleg's* Birth, the word *Peleg* denoting  
in the Hebrew Language, a Division,  
and therefore likely given by *Heber* to  
this his Son, in reference to the sig-  
nal Occurrence that then happened.

6.  
Tower of  
Babel,  
when un-  
dertaken.

Vol. I. Now Peleg was Born an hundred Years  
 after the Flood, as may be computed  
 from Gen. II. 10---16.

7. As to the Design of this Fabrick, some have been so absurd as to think, that the Undertakers thereof designed to get up to Heaven thereby, because Moses uses this Expression: *Let us build us a City and Tower, whose Top may reach unto Heaven.* Hence arose the Fable among the Poets of the Gyants, endeavouring to get up to Heaven, by putting one Mountain upon another. But it is to be remembred, that it is evident from other Places of Scripture, that by the foresaid Expression, Moses intended no more, than to denote a Tower of a great Height. For thus we read, *Deut. i. 28, & 9. 1. Of Cities great, and walled or fenced up to Heaven.* And the like Expression was familiar to the Greeks, whence the Words *ἰερόπυργος*, reaching to, or as high as Heaven, and *ἡλιόσκοπος*, reaching to the Sun, are frequently used by the Poets, to denote Things of a more than ordinary Height. Besides, that such was not the Design of this Tower, may be reasonably inferred from those Words of the Text: *Now no*  
*thing*

*The Design of undertaking the Tower of Babel. And First, false Opinions rejected.*



thing will be restrained from them, which Vol. K  
 they have imagined to do. Whereby   
 is plainly intimated, that their Design was such as they might have compleated, had not God thought fit to have interrupted them: But this cannot be understood of a Design to build a Tower, which should *literally* reach up to Heaven. Nor yet does those other Opinions seem true; one of which will have this Tower designed to preserve them from being destroyed by a *Second Flood*, the other to preserve them from the *General Conflagration*, which they are supposed to have had some notice of. For (to omit other Considerations) had they a Design to preserve themselves from a second Deluge, 'tis likely, they would not have chose so low a Ground to build their Tower on; and on the other Hand, had they designed to preserve themselves from Fire, it seems more rational for them to have secured themselves under Ground.

But to spend no more Time in refuting false Opinions; the true Design of this Tower, is plainly enough told us by *Moses*, where he tells us, 8.

*Secondly,  
 the true  
 Opinion  
 shewn.*

Vol. I, that they thus encouraged one another : *Let us build a City and Tower, whose Top may reach unto Heaven, and let us make us a Name, lest we be scattered abroad upon the Face of the whole Earth.* Gen. 11. 4. Now to make one's self a Name, is a Scripture Expression for to make one's self Famous, as 2 Sam. 8. 13. Isa. 63. 12, &c. whence it follows, that the Design of these Undertakers, was by erecting a Tower of so great a Height out of Pomp, or Shew rather than Use to render themselves Famous to Posterity. By their adding, *lest we be scattered abroad on the Face of the whole Earth*; they seem to have foreseen, that it would become necessary for them to separate into distinct Parts of the Earth, for the better Conveniency of subsisting. And it pleased Divine Providence to take this very Occasion so to scatter them, which it did by confounding their Language, so as that they could not understand one another.

9. And here 'tis remarkable, that in the very Confusion of Tongues, there seems to have been a Rule observed, God so causing them to speak with

*A Method observed in the Confusion of Languages.*

*diverse*

diverse Tongues, that their Tongues Vol. I.  
were ordered after their Families,  
and after their Nations. So that the  
Tongues of the same Branch, though  
diverse, yet had a greater Affinity  
among themselves, than with the  
Tongues of another Branch. Thus,  
the Languages of the Branch of *Sem*  
in the East, agree more one with a-  
nother, than with the Languages of  
the Branch of *Japhet* in the West.

As to the Number of Languages 10.  
then begun to be spoken, they could not  
probably be (as Mr. Mede observes) The Num-  
ber of pri-  
mary Lan-  
guages.  
fewer than there were Nations, nor  
more than there were Families. If  
there were no more than there were  
Nations, or Heads of Nations, then  
the Number is easily counted; seven  
in *Japhet*, four in *Ham*, and five in  
*Sem*. But if they were as many, as  
there were Families at the Confusion,  
their Number cannot be known; be-  
cause *Moses* (as Mr. Mede observes)  
does not make an Enumeration of all  
the Families, or Heads of Families.  
However, the common Opinion is,  
that their Number was according to  
the Number of Families; and this  
*Moses* seems to insinuate, because he  
joins



## 218 *The Geography of the Old Test.*

**Vol. I.** joins throughout *Genes.* 10. Families and Tongues together. Hence the Number of the original Languages, is commonly esteemed to be about Seventy, according to the Number of Families mentioned by *Moses*.

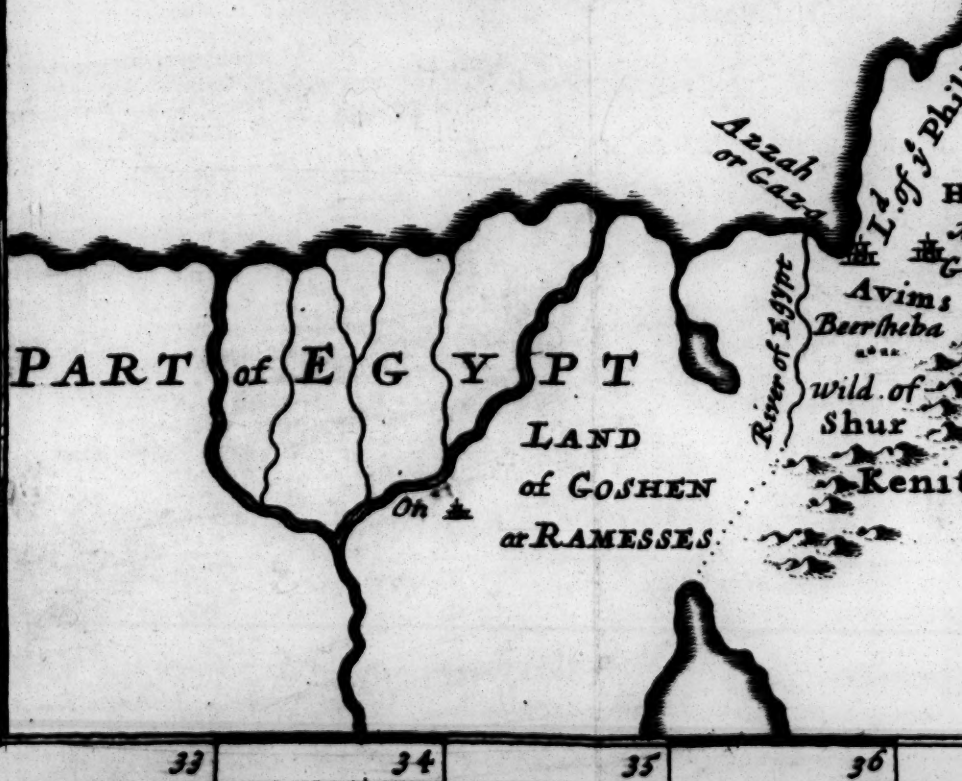
**II.** I shall only add, that the Memory of the Confusion of Tongues seems to have been a long time preserved among the Heathen, whence the Epithet of *plegme Meropes* is given to Mankind by old *Homer* and other Poets, the full Import of which Word denotes, that whereas Mankind was all once of one Language, their Language was afterward divided into several Languages.

**12.** I shall conclude this Chapter, with the Account *Dr. Heylin* gives us of the Tower of *Babel*, as to its Height, &c. It was reared (says he) five Thousand one hundred forty six Paces from the Ground, having its Basis and Circumference equal to the Height. The passage to go up, went winding about the Outside, and was of an exceeding great Breadth; there being not only Room for Horses, Carts, and the like means of Carriage to meet and turn; but Lodging for Man and Beast, and



A Map of y<sup>e</sup> Land of CANAAN and of the  
adjacent Parts, as they were at the time of  
ABRAHAM'S coming to Sojourn in CANAAN  
Shewing  
the Several People and Places thereof,  
mentioned in the History of the Patriarch's  
ABRAHAM, ISAAC, and JACOB.

THE GREAT or WEST  
SEA

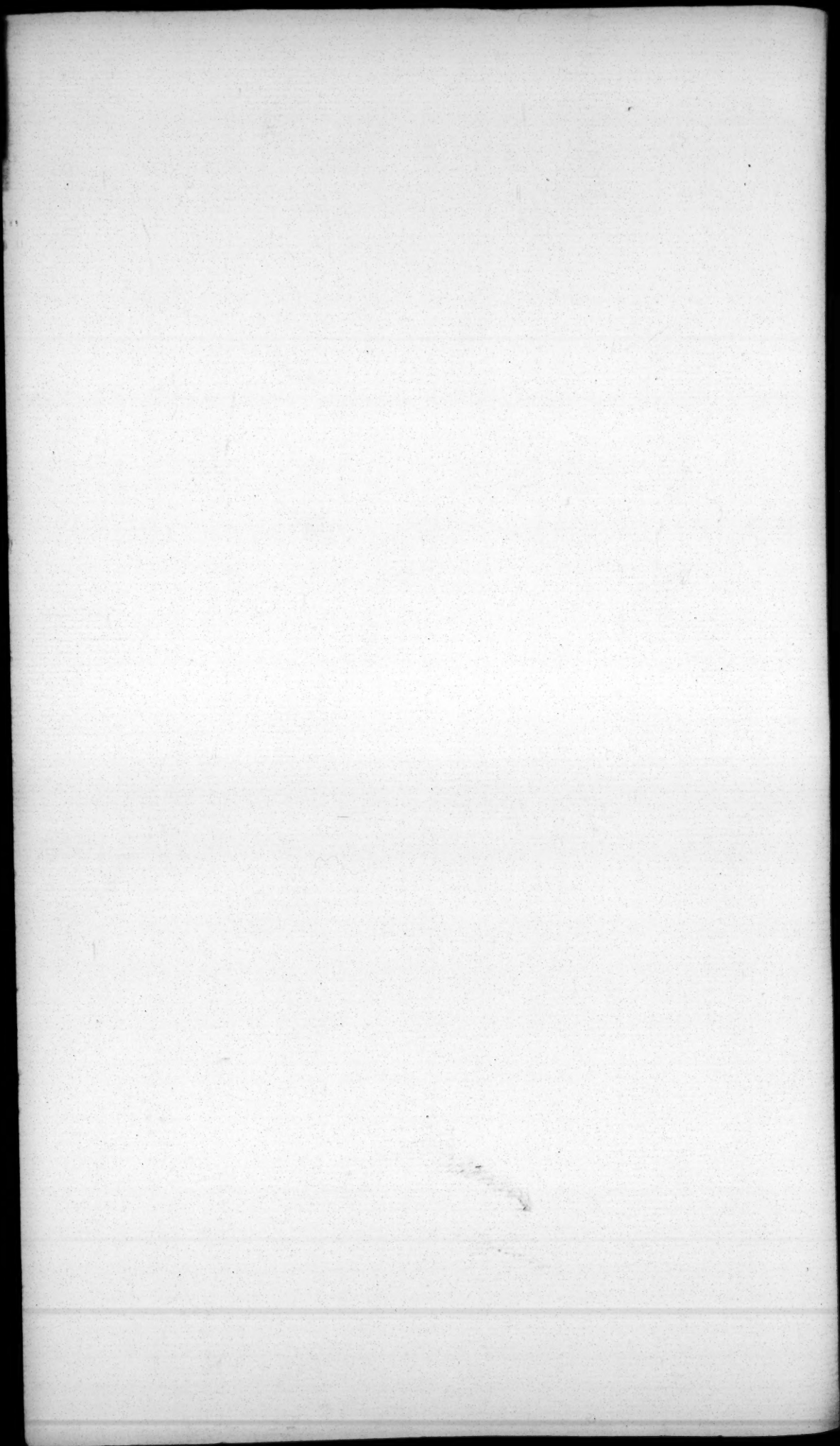




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**T**





and (as *Vorftegan* reports) Grass and Vol. I.  
Corn-fields for their Nourishment. ~~~~~  
The Reader is left to give what Credit he pleases to this Relation.

## CHAP. V.

### Of the Conquests and Kingdom of Nimrod.

**M**OSES having named the other I.  
Sons and Grand-Sons of *Cush*, Nimrod,  
he subjoins *Gen. 10. 8. And Cush be-* probably  
*gat Nimrod.* By this distinct Mention the young-  
of *Nimrod*, after the rest of his Bre- est Son of  
thren, the Sacred Historian is suppo- *Cush.*  
sed to intimate, that *Nimrod* was in-  
deed the youngest of the Sons of *Cush*,  
but however the most remarkable of  
them. And accordingly it immediately  
follows in the Text; *He began to be*  
*a mighty one upon the Earth.*

By what Method *Nimrod* became 2.  
thus mighty, the Sacred Historian is *The man-*  
thought to denote by the Words sub- ner and  
joined; *He was a mighty Hunter before* occasion of  
*the Lord*, i. e. He was in reality very *his beco-*  
well *Warriour.*



Vol. I. well skilled in Hunting, and performed notable Exploits therein; inso-  
 much that it became a Proverb or common way of commending a Man for his Valour and Strength, to say, that He was *even as Nimrod, the mighty Hunter before the Lord*. The Occasion of Nimrod's applying himself to Hunting, is probably conjectured to be in order to destroy the wild Beasts, that began to grow now very numerous, and so to infest very much the Parts adjoining to the Nation of *Cush*; the Desarts of *Arabia* being a convenient Place for them to harbour in. Hereupon having got together a Body of stout young Men of his own Nation like himself, he began by Degrees to be a great Master in the Art of Hunting, and Destroying the Beasts of Prey; by which means he not only very much ingratiated himself with the Inhabitants of the adjoining Countries, but also inured himself and his Companions, to undergo Fatigue and Hardship, and withal to manage dextrously several Sorts of offensive Weapons.

3. Being thus occasionally trained up to the Art of War, and perceiving at length his Skill and Strength sufficient

*He invades  
 the Land  
 of Shinar,  
 and why.*

to

## Of the Kingdom of Nimrod: 221

to act offensively even against Men, Vol. I.  
He invades first, the Neighbouring  
Parts of the Nation of *Sem*, which,  
upon the Division of the Earth, fell  
to the Lot of the Family of *Arphaxad*;  
and so makes himself Master of the  
Lower Part of the Land of *Shinar*.  
The extraordinary Fruitfulness, and  
also Pleasantness of this Tract, might  
be the Motive that induced *Nimrod* to  
invade this Part, rather than any o-  
ther adjoining Part of the Nation of  
*Sem*. As for the Land of *Canaan* and  
*Mizraim*, they were possessed by the  
Descendants of *Ham*, as well as him-  
self; and therefore he might shew  
them the more respect on that Ac-  
count.

Having conquered the Southern Parts  
of the Land of *Shinar*, he pitches up-  
on that very Place (as is probable)  
where the City and Tower of *Babel*  
had been begun, to build the Capital  
City of his Kingdom; which there-  
fore was called by the same Name  
*Babel*, whence by the Greeks and La-  
tins 'twas called *Babylon*. It stood,  
as has been said, on each side the *Eu-  
phrates*, having Streets running from  
North to South parallel with the Ri-  
ver,

4.  
*Babel or  
Babylon,  
the Capi-  
tal of his  
Kingdom.*

Vol. I. ver, and others crossing these from  
 East to West. The Compass of the  
 Wall was three Hundred sixty five  
 Furlongs, that is about forty Miles:  
 The Height of it was fifty Cubits, and  
 the Breadth so great, that Carts  
 or Carriages might meet on the Top  
 of them, and pass by one another  
 without Danger. It is said to have  
 been finished in one Year, by the  
 Hands of two Hundred thousand  
 Workmen employed daily in it. Over  
 the *Euphrates* there was a sumptuous  
 Bridge; and at each End of the Bridge  
 there was a magnificent Palace. It was  
 Famous for the *Pensile Garden*, so  
 called by Writers, because it seem'd  
 at a distance to *hang in the Air*, being  
 made not on the Ground, but at a  
 considerable Height from the Ground,  
 born up with square Pillars. In this  
 artificial Garden, thus born up with  
 Pillars, there are said to have Grown  
 Trees, which were no less than eight  
 Cubits thick in the Body, and fifty  
 Foot high. There stood also in this  
 City a beautiful Temple, dedicated  
 to *Belus* or *Bel*; and in the Middle  
 hereof stood a Tower, which is sup-  
 posed by some to have been the very  
 Tower,



Of the City of Babylon. 223

Tower, or at least Part of that Tower, Vol. I.  
which was begun before the Confusion of Tongues. 

The City (as has been said) is probably supposed to have been first built by *Nimrod*; it was afterwards beautified and enlarged by *Semiramis*, the Wife of *Ninus*, Son (as is thought) and Successor of *Nimrod*; it was finally much increased, both in Bulk and Beauty by *Nebuchadnezzar*, who therefore arrogated to himself the whole Glory of it, saying in his Pride; *Is not this great Babylon, that I have built?* Dan. 4. 30.

As this City was esteemed justly One of the Wonders of the World, for its Largeness and Buildings; so were the Inhabitants thereof much addicted to, and noted for *Astrology*, and also for the Manufacture of Cloth of various Colours, or embroidered Cloth; the Invention whereof is attributed to them. Hence we find mention made of such *Babylonish* Garments, not only in Heathen Writers, but in the sacred Story, particularly *Josh. 7. 21.* where *Achan* makes this Confession; *When I saw among the Spoils a goodly Babylonish Garment, &c.*  
The

5.

By whom  
built, en-  
larged, and  
beautified.

6.

Babylon,  
what Fa-  
mous for.

Vol. I. The Word indeed, which we render *Babylonish*, is in the Hebrew שִׁנְאִר *Singar* or *Shinar*; so that what we render a *Babylonish Garment*, should strictly be rendered a *Garment of Shinar*: Which *Shinar* was the Name of the Plain, wherein *Babylon* stood, as has been afore observed.

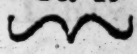
7. *How it declined.* This great and noble City, from the *Affyrians*, came into the Hands of the *Persians*; and from them into the Hands of the *Macedonians*. Here died *Alexander* the Great, after whose Death his Generals, more regarding their own Interests, than their common Duty to their deceased Prince, let his Body ly eight Days unburied. Some short Time after, this great City began to decline, chiefly by the building of *Seleucia*, but three hundred Furlongs, or near forty Miles above *Babylon*, by *Seleucus Nicanor*; who is said to have erected this new City, named from him, out of Spleen to the Babylonians; and to have drawn five hundred thousand Persons from *Babylon*, for the peopling of this new City. Which by Degrees robbed *Babylon*, not only of its Glory and Greatness, but also of its very Name; being

ing expressly called *Babylon* in some Vol. I. ancient Authors. And the Want of observing this, is that, which has led some into a Mistake concerning the Situation of old *Babylon*. As to the several Steps, whereby old *Babylon* declined, *Curtius* the Historian tells us, that it was lessened a fourth Part in his time; it was reduced to Desolation in the time of *Pliny*, and in the days of *St. Jerom* was turned into a Park, in which the Kings of *Persia* did use to hunt.

*Ranwolf*, a German Physician, saw, 8. and thus describes the State of this Place in A. D. 1574. By a small Village on the *Euphrates*, called *Eulego* or *Felugo*, is the Seat of the old *Babylon*, a day and a half's Journey from *Badgat*. The Lands about it are so dry and desolate, that one may justly doubt the Fertility of it, and the Greatness of this City, if the vast Ruins still to be seen, did not banish all Suspicion. There are still standing some Arches of a Bridge over the River, which is here half a mile Broad, and exceeding deep: These Arches are built of Bricks, and wonderfully compacted. A Quarter of a Mile beneath

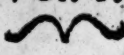
The modern State  
of Babylon, viz.  
A.D. 1574:



Vol. I.  neath the Village in a Plain, are the  
 faln Ruins of a Castle, and beyond  
 that the Ruins of the Tower of *Babel*,  
 half a *German* mile in compass, which  
 is now a Receptacle of Serpents and  
 Venomous Creatures. A little above  
 the Fall of the *Tigris* into the *Eu-  
 phrates*, is a City now called *Trax*,  
 formerly *Apamea*. All that travel o-  
 ver these Plains, will find vast Num-  
 bers of the Ruins of very Ancient,  
 Great, and lofty Buildings, arched  
 Towers, and other such like Structures  
 of wonderful Architecture. There is  
 only one Tower, which is called  
*Daniel's*, still entire and inhabited,  
 from whence may be seen all the Ru-  
 ins of this once vast City; which suffi-  
 ciently demonstrate the Truth of what  
 ancient Writers have said of its Great-  
 ness, by the Vastness of their Extent.

9. However, whereas *Aristotle* says,  
 that it ought rather to have been cal-  
 led a *Country* than a *City*; for that  
 when it was surprized by the *Medes*  
 and *Persians*, it was three Days before  
 the Inhabitants of the farthest Parts  
 were aware of it : This is thought to  
 be a great Mistake, and that a small  
 Alteration in the Greek might possi-  
 bly

*A mistake  
 concerning  
 Babylon's  
 Extent, a-  
 mended.*

bly occasion it, and might make the Vol. I.  
*third Part of the Day* be taken for   
*three Days*. And thus much for *Ba-*  
*bel* or *Babylon*, which is said to be  
the *Beginning of the Kingdom of Nim-*  
*rod* : Which Expression may denote  
either, that it was the first City built  
by him, or the Capital City of his  
Kingdom. There is one other Way  
of expounding these Words, which I  
shall take notice of, after that I have  
spoken of the other Cities of *Nimrod's*  
Kingdom, mentioned with *Babel* as  
lying in the Land of *Shinar* ; which  
are these, *Erech*, *Accad*, and *Calneh*.

As to *Erech*, it is not to be questi-  
oned, but that it is the same which <sup>10.</sup> of *Erech*.  
occurs in *Ptolemy*, under the Name of  
*Arecca* ; and which is placed by him  
at the last, or most Southern turning  
of the common Channel of the *Tigris*  
and *Euphrates*. The Fields hereof are  
mentioned by *Tibullus*, on account of  
its Springs of *Naphtha*, which is a Sort  
of liquid *Bitumen*. The *Archevites*  
mentioned, *Ezr.* 4. 9. are thought to  
be some, that were removed from  
*Erech* to *Samaria*.

What in the Hebrew is *Acchad*, is <sup>11.</sup>  
by the LXX Interpreters writ *Archad*, of *Accad*.  
whence

Vol. I. whence some Footsteps of this Name  
 are probably thought to be preserved  
 in the River *Argades*, mentioned by  
*Ctesias*, as a River near *Sittace*, lying  
 at some distance from the River *Tigris*,  
 and giving Name formerly to  
*Sittacene*, a Country lying between  
*Babylon* and *Susa*. And because it was  
 very usual, particularly in these Parts,  
 to have Rivers take their Names from  
 some considerable City they run by;  
 hence it is not improbably conjectured,  
 that the City *Sittace* was formerly  
 called *Argad* or *Acchad*; and took  
 the Name of *Sittace* or *Psittace*, from  
 the Plenty of *Psittacias* or *Pistacias*,  
 a Sort of Nut which grew there. The  
 Country *Sittacene*, although it lay on  
 the East of the *Tigris*, yet is plainly as-  
 scribed to *Babylonia*, or the *Land of*  
*Shinar*, by *Strabo*; which confirms  
 the Opinion, that the *Land of Shinar*  
 lay on both Sides the *Tigris*. To what  
 has been said, may be further added,  
 that the same *Strabo* mentions a Regi-  
 on in these Parts, namely, about *Ar-*  
*bela*, under the Name of *Arracene*,  
 which might be framed from *Arcad*;  
 and so might be the ancient Name of  
 the Country *Sittacene*, as *Arcad* was

of



of the City *Sittace*. And this is the more probable, inasmuch as *Pliny* expressly says, that *Sittacene* was the same as *Arbelitis*, i. e. the Country about *Arbela*; where *Strabo* places *Artacene*, moulded from *Arcadene* or *Ardacene*.

The last of the Cities mention'd as belonging to the Kingdom of *Nimrod*, and lying in the Land of *Shinar*, is *Calne* or *Chalne*; and which is called, with little Variation, *Isai*. 10. 9. *Chalneh*, and *Ezek*. 27. 23. *Channe*. That it was a considerable Place even in the Days of *Amos*, appears from the Prophets comparing it with other Places of Note; as also from a like Comparison made in the forecited Place of *Isaiab*. It is said by the *Chaldee* Interpreters, as also by *Eusebius* and *Jerom*, to be the same with *Ctesiphon*, standing upon the *Tigris*, about three Miles distant from *Seleucia* above-mentioned, and for some time the Capital City of the *Parthians*. That this Opinion concerning the Situation of *Chalneh* is true, is mightily confirmed from the Country about *Ctesiphon* being even by the *Greeks* called *Chalontis*, a Name plainly made from *Chalne*.

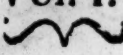
12.  
Of Calne.

Vol. I. or *Chalno*, or (by a mixture of both) from *Chalone*, and denoting the Country about the said City, as being the principal Place of it. And since we are expressly told by *Ammianus Marcellinus*, that *Pacorus* a King of the *Parthians* changed its Name, imposing on it a *Greek* Name, viz. *Ctesiphon*; we may reasonably suppose that its old Name was *Chalne* or *Chalone*, and that from it the adjacent Country took the Name of *Chalonitis*; which it retained, even after the City had lost its ancient Appellation.

13.  
Some  
thought  
that the  
Tower of  
Babel was  
built near  
Chalone.

The *Greek* or *Seventy* Interpreters seem to have been of Opinion, that the Tower of *Babel* was built near this Place. For they translate, *Isa.* 10. 9. in this Sense: *Have not I taken the Region above Babylon and Chalane, where the Tower was built?* A Translation vastly different from Ours and Others, and from the present Reading of the *Hebrew* Text. However, upon the Authority of the *Septuagint* Version, several of the *Greek* Fathers were apparently led into the foremention'd Opinion, that the Tower of *Babel* stood near *Chalane*. But tho' this Opinion be manifestly enough false;

yet

yet both from it and the Sacred Text Vol. I. itself it is further confirmed, that the  Land of *Shinar* was esteemed by the Antients to lie on the East as well as West of the *Tigris*.

I have now shewn the Situation of the four Cities, *Babel*, *Erech*, *Accad*, and *Calneh*, lying in the Land of *Shinar*, and within the Kingdom of *Nimrod*. The Text, which informs us hereof, runs thus : *And the Beginning of his (i. e. Nimrod's) Kingdom was Babel, and Erech, and Accad, and Calneh, &c.* Now this Expression, *the Beginning of his Kingdom*, seems to be generally understood only of *Babel*, as if thereby was denoted, either that *Babel* was the City, that was *First built* in his Kingdom ; or that *Babel* was the *First* or *Capital* City of his Kingdom. But I see no sufficient Reason to restrain the forementioned Expression only to *Babel*, but rather think it is to be understood of All the other three Cities, and does denote thus much, *viz.* that *Nimrod's Kingdom* did *at the Beginning* contain only these four principal Cities, with their proper Regions. And this Exposition is confirmed, by what is immediately

14.

The Text,  
Gen. 10.  
10. explained.



Vol. I. subjoined in the Verse following;  
 ~~~~~ *Out of that Land he went forth into Asshur, and built Nineveh.* For these two Verses being compared together, the Design of the Sacred Historian seems to be plainly this, *viz.* that at the Beginning the Kingdom of Nimrod extended no farther than the Land of Shinar; but afterwards he extended it farther, by making an Invasion into *Asshur of Assyria.*

15. In the Text of our Translation, the Hebrew is rendered thus; *Out of that Land went forth Assher, and built Nineveh, &c.* where by *Assher*, or as it is otherwise writ *Asshur*, is understood a Person, and consequently *Asshur*, one of the Sons of *Shem*, and mentioned, v. 22. of the same Chapter. But in the Margin of our English Bible, the other Translation is taken notice of; *Out of that Land he went forth unto Assyria.* Which that it is the truest Interpretation may be shewn by these following Considerations. 1. It would be foreign, not to say absurd, to mention in such a manner *Asshur*, Son of *Shem*, in the Genealogy of the Sons of *Ham*. 2. It is altogether incongruous for *Moses* to have thus mention-

ed

ed, v. 11. the *Actions* of *Asshur*, Vol. I. before he had mentioned his *Birth*,  
v. 22. Further, 3. it was no peculiar, and therefore no remarkable, thing in respect of *Asshur*, that he should go out of the Land of *Shinar* to settle himself, since the far greatest Part of Mankind did the same. But, 4. And lastly, the Words being taken in reference to *Nimrod*, and rendered according to the marginal Translation, there is a clear Connexion between v. 10. and 11. *The Beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh in the Land of Shinar.* But afterwards he extended his Kingdom further, and out of that Land (of *Shinar*) went out, (i. e. made an Invasion) into *Affyria*, and built *Nineveh*, and the City *Rehoboth*, and *Calah*, and *Resen* between *Nineveh* and *Calah*.

I have spoken already of *Affyria*, 16.  
Chap. III. Sect. 2. §. 9. I shall therefore proceed here to speak of the Cities, built by *Nimrod* and mentioned, *Of Nineveh, and first as to its Name.*  
v. 11. 12. I shall take them in the Order they are there mentioned, and so begin with *Nineveh*. As for its Name, it is generally thought to be so

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Vol. I. so called from *Ninus*, Son of *Nimrod*; forasmuch as it is both by Greek and Latin Writers, generally called *Ninus*: Though the Name *Nineveh* was not altogether unknown to these; for it is expressly mentioned by *Amm. Marcellinus*, and *Ptolemy* takes notice of both Names: *Νινῶ* *Ninus* which is also *Νινευι* *Ninevi*; which last is plainly made from the Hebrew *נינורה* *Nineveh*, a Compound (as is probably enough thought) of *נין* *Nin*-nave, i. e. *the Dwelling of Ninus*.

17.  
Secondly,  
as to its  
Situation.

As to the Situation of this once most potent City, there are great Diversities of Opinions concerning it. And (as the Learned *Bochart* has well observed) perhaps the truest Opinion is, that the Place of its Situation is not to be discovered; this being the Import of those Words in the Prophecy of *Nabum*, Chap. 1. v. 8. *With an Over-running Flood, he will make an utter End of the Place thereof*; i. e. God will so destroy *Nineveh*, as that not so much as the Place where it once stood, shall be known to After-ages. And this Exposition seems confirmed by Chap. 3. v. 17. of the same Prophecy: *Thy Crowned shall be as the*

Lo-



*Locusts, and thy Captains as the great* Vol. I.  
*Grasshoppers, which camp in the Hedges*  
*in the cold Day ; but when the Sun*  
*arises they flee away, and their Place is*  
*not known, where they (are, it is ren-*  
*dred in our Bible ; but the Verb be-*  
*ing not expressed in the Hebrew, it*  
*may be, and actually is rendred in*  
*the Vulgar Latin Version, where they)*  
*have been.* Which rendring seems much  
 more apposite and momentous than  
 the other, denoting what is now come  
 to pass ; that the very *Place*, where  
 the Kings and Princes of the *Assyrians*  
 once lived in such Splendor, should  
 in time be not discoverable. And  
 this is particularly taken notice of by  
*Lucian* in one of his Dialogues ;  
 wherein he says, that *Ninus* was so  
*utterly Destroyed, that there remained*  
*no Footsteps of it, nor could one tell so*  
*much, as where it once stood.*

However from the Observations of 18.  
 Learned Men, thus much may be rea-  
 sonably inferr'd, 1<sup>st</sup>, That there were  
 two *Nineve's* or *Ninus*, one on the  
*Euphrates*, and the other on the *Ti-*  
*gris*, which last is that mentioned so  
 often in the Scripture. 2<sup>dly</sup>, That  
 this *Nineveh* lay on the East of the  
 River

Several  
 Cities of  
 this Name.

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Vol. I. River *Tigris*, and that not far from the River *Lycus*, which runs into the *Tigris*. But on which Hand of the *Lycus*, whether on the Right or Left, is uncertain; forasmuch as some Writers place both *Ninus* and *Arbela* between the two Rivers *Lycus* and *Caprus*, others make *Lycus* separate *Arbela* from *Ninus*. 3dly, Hereupon some have supposed, that the *Nineveh* or *Ninus* upon the *Tigris*, did in process of Time remove from one Place to another; that is, that, whereas *Nineveh* was at first Built by *Nimrod* on the *Tigris*, above the Mouth of the *Lycus*, this *Nineveh* being taken and destroyed by the *Medes*, another City rose up afterwards at no great distance from the Place of the former, below the Mouth of the *Lycus*, and as it were out of the Ruins of the former, and so was called by the same Name, as the former was. And this Conjecture is the more probable, because it is no other than what has happened in Relation to other Cities or Towns.

19. As to the Greatness of the *Nineveh*, which is denoted in Scripture, it is therein represented to be exceeding Great;

*The Greatness of the Scripture Nineveh;*

Great; for so the Hebrew Expression Vol. I. denotes *Jon.* 3. 3. Indeed it was so large, as to exceed even *Babylon* it self in bigness. The Circuit of *Babylon* is said by *Strabo*, to be Three Hundred Eighty Five Furlongs; *i. e.* somewhat above Forty Eight Miles, and yet the same Author expressly asserts, that *Ninus* was larger than *Babylon*. *Diodorus* gives us the particular Dimensions of *Ninus* thus; It was an Hundred and Fifty Furlongs, *i. e.* near Nineteen Miles in Length; Ninety Furlongs, *i. e.* somewhat above Eleven Miles in Breadth; and Four Hundred and Eighty Furlongs, *i. e.* just threescore Miles in Compass. Hence, whereas it is said, *Jon.* 3. 3. That *Nineveh* was an exceeding great City of three Days Journey; this is by some understood, not as to its Length, but as to its Compass; namely, accounting twenty Miles for a Day's Journey, according to the common Estimation of those elder Times, as also of the Greeks and Romans in the Times succeeding. But there seems to be an Objection against this Exposition in the following Verse; where it is said, that *Jonas* began to enter into the



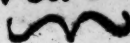
# 238 *The Geography of the Old Test.*

**Vol. I.** *the City a Days Journey :* Which seems plainly to intimate, that the Measure of *three Days Journey* mentioned in the foregoing Verse, is to be understood, not of the Compass, but the Inside of the City.

20. Hence it may be easily supposed, that there were in *Nineveh*, more than *six-score thousand Persons*, that could not discern between their *Right-Hand*, and their *Left-Hand*, Jon. 4. 11. For supposing this to be understood of Infants under two Years Old, these generally (as Mr. *Bochart* observes) make at least the fifth Part of a City. According to which Supposition, All the Inhabitants of *Nineveh*, would not be more than six hundred Thousand. And so many the Inhabitants of *Seleucia* were esteemed to be in the Days of *Pliny*, as he tells us. Nay, the Inhabitants of *London*, are esteemed six Hundred ninety five Thousand, seven Hundred and eighteen in the *Philosophical Transactions*, No. 185.

21. Nor was this Noble City of less Strength than Greatness; the Walls of it being an hundred Foot High, and so Broad, that three Carts might go a-breast on the Top thereof; and along

along these Walls there were fifteen Vol. I.  
Hundred Turrets, each of them two  
hundred Foot High. So strong, that  
it was thought to have been impreg-  
nable, and that something perhaps  
in respect to an old Prediction con-  
cerning it; which signified, that the  
Town should never be taken, till the  
River became an Enemy to it. A  
Prediction, which induced *Sardanapalus*  
to make it the Seat of his War  
against *Belochus* and *Arbaces*, then in  
Arms against him; who having be-  
sieged it three Years without Success,  
at last the River overflowing, carried  
before it twenty Furlongs of the Wall.  
Which accident so terrified the Effeminate King *Sardanapalus*, that he  
burnt himself in the Midst of his  
Treasures, and so left the Town to the  
Besiegers. Destruction being threat-  
ned to this City by the Preaching of  
*Jonas*, it escaped then upon Repen-  
tance. But the People going on in  
their wicked Courses, it was destroy-  
ed by *Astyages* King of the *Medes*, that  
it might no longer be an Encourage-  
ment to the *Assyrians* to rebel against  
him, as formerly against some of his  
Predecessors. Upon, and, as it were,  
out

Vol. I. out of the Ruins hereof, is supposed,  another City to have arisen, at no great distance from the Situation of the former, and called by the same Name, (as has been afore observed) and which was the *Nineve* that was standing in the time of *Amm. Marcellinus* and *Paulus Diaconus*, and that on the East of the River *Lycus*, whereas old *Nineveh* was on the West. And thus much for *Nineveh*.

22. Proceed we now to the other Cities, which *Nimrod* built in these Parts, as well as *Nineve*; and these having suffered much the same Fate with *Nineve*, nothing can be produced concerning them, that will amount to more than Conjecture. The City mentioned by *Moses*, next to *Nineveh* is *Rehoboth*, which Word, because in the Hebrew Tongue it denotes also *Streets*, hence the Sacred Historian seems to have added the Word *City*; to shew, that it was here to be taken as a proper Name. Now there being no Footsteps of the Name it self in these Parts, but there being here a City or Town called *Birtha* by *Ptolemy*, and the said Name denoting in the Chaldee Tongue, the same as *Rehoboth*



# Of the City Rehoboth.

241

*hoboth* does in the Hebrew, in an appellative or common Acceptation; hence it is probably conjectured, that *Rehoboth* and *Birtha* are only two different Names of one and the same City. And it is not to be doubted, but the *Birtha* mentioned by *Ptolemy*, is the same which *Amm. Marcellinus* calls *Virta*. It was seated on the *Tigris*, about the Mouth of the River *Lycus*.

There is mention made, *Gen. 36.* 23. of a City *Rehoboth*, where *Saul* a King of *Edom* was born. But this is thought to be the *Rehoboth*, that lay on the *Euphrates*; whence *Bochart* tells us, that it is to this Day distinguished among the *Arabs* by the Name of *Rahabath-melic*, i. e. *Rehoboth-regis*; as in *Norfolk* there is a Town called for Distinction sake *Lynn-regis*. But whether this *Rehoboth* on the *Euphrates* was the Birth-place of *Saul* the *Idumean* King, or no; 'tis in a manner certain, that 'twas at too great a distance from *Assyria*, properly so called, to be built by *Nimrod*, together with *Nineveh*, and the other two that follow, viz. *Calah*, and *Resen*.

R

As

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Vol. I.

24.  
Of the City  
Calah.

As for *Calah* and *Calach*, since we find in *Strabo* a Country about the Head of the River *Lycus*, called *Calachene*, 'tis very probable, that the said Country took this Name from *Calach*, which was once the Capital City of it. *Ptolemy* also mentions a Country, called *Calacine*, in these Parts. And where-as *Pliny* mentions a People called *Classite*, thro' whose Country the *Lycus* runs, 'tis likely that *Classite* is a Corruption for *Calachite*. To this City and Country it was, in all probability, that *Salmanassar* transplanted some of the *Ten Tribes* of *Israel*, as we read *2 Kings* 17. 6. For tho' the Word be there somewhat differently spelt, yet the said two Letters, wherein the difference lies, are frequently used one for the other; and what is in this last Place writ in our Bible *Halab*, may be writ agreeably to the *Hebrew Chalab* or *Chaloch*, and so little differing from *Calah* or *Calach*.

25.  
Of the City  
Resen.

We are come now to the last City mention'd by *Moses*, as built by *Nimrod*; the Name whereof was *Resen*. There were two Cities in *Mesopotamia* of somewhat like Names, one being called *Rhisina*, between *Edeffa* and Mount

Mount *Masius*; the other, *Rhesena* be- Vol. I.  
 tween the Rivers *Chaboras* and *Sao-*  
*coras*. But the Situation of neither of  
 these agreeing to the Description of  
*Resen*, given by *Moses*; therefore  
 learned Persons have been induced to  
 look on a City mention'd by *Xenophon*  
 under the Name of *Larissa*, to be the  
 same with *Rhesen* built by *Nimrod*,  
 and that for these three Considerati-  
 ons. 1<sup>st</sup>. That the Situation of this  
*Larissa* lying on the *Tigris*, well e-  
 nough agrees with the Situation of  
*Resen*, as described by *Moses*, who  
 tells us, that it was built *between Ni-*  
*neveh* and *Calah*, *Gen. 10. 12.* More-  
 over, 2<sup>dly</sup>. *Moses* observes in the same  
 Text, that *Resen was a great City*. And  
 so *Xenophon* tells us, that *Larissa* was  
 a strong and great, but then ruined  
 City, being two Parasangs, *i. e.* eight  
 Miles in compass; and its Walls an  
 hundred Foot high, and twenty-five  
 Foot broad. 3<sup>dly</sup> and lastly, *Larissa*  
 was a *Greek* Name: Whence we find  
 a City so called in *Thessaly*, and said  
 to be the Birth-place of *Achilles*.  
 There was also another City of the  
 same Name in *Syria*, which the *Syri-*  
*ans* themselves called *Sizara*, as *Ste-*  
*phanus*



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Vol. I. *phanus* observes. But now there were no Greek Cities in *Affyria* in the Days of *Xenophon*, i. e. before *Alexander the Great*; and consequently no *Larissa*: 'Tis likely therefore that the Greeks asking, *What City those were the Ruins of*, the *Affyrians* might answer *Laresen*, i. e. of *Resen*; which Word *Xenophon* expressed by *Larissa*, a somewhat like Name of several Greek Cities. And thus much for the Kingdom of *Nimrod*.

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### C H A P. V.

*Of Chaldea, Ur of the Chaldees, and Haran.*

I. **T**HE Sacred Historian having given us an account of the Attempt to build the Tower of *Babel*, of the Confusion of Tongues, and Dispersion of Mankind ensuing thereupon, and also of the Kingdom erected by *Nimrod*; He then hastens to the History of *Abraham*, giving us a Genealogical Account of his Descent from

*The Series of the Sacred History continued.*

from *Sem*, *Gen.* 11. 10---26. After Vol. I. which he informs us, that *Terah* the Father of *Abraham*, taking this his Son with him, and *Lot* his Grandson by *Haran*, and *Sarah* *Abraham's* Wife, left *Ur* of the *Chaldees*, for to go into *Canaan*, and that being come unto *Haran*, they dwelt there. We are then to shew the Situation of these two Places, *Ur* of the *Chaldees* and *Haran*. And in order to discover the Situation of the former, 'tis requisite to premise something of the Country of the *Chaldees*, or *Chaldea*.

'Tis certain, then, that by the Name of *Chaldea* in After-ages was denoted the Country lying between *Mesopotamia* to the North, *Susiana* to the East, the *Persian* Bay to the South, and *Arabia Deserta* to the West. Its Capital City was *Babylonia*, hence called by *Isaiah* the Prophet, *the Beauty of the Chaldees Excellency*. From this its Capital City, the whole Country of *Chaldea* came to be denoted by the Name of *Babylonia*; and so these two Words to be frequently used promiscuously: Though some Writers make a Distinction between them, but not the same. For some make *Chaldea* in

2.

The Land of the Chaldees, or Chaldea, whence so called; and in what extent commonly taken.

Vol. I. a restrained Sense, to be a Province of *Babylonia*; others make *Babylonia* a Province of *Chaldea*, namely, that Part which lay about the City *Babylon*. That *Babylon* was so called by the Greeks, from its Hebrew Name *Babel*, is not to be doubted: And that this City took the Name of *Babel*, from its being built in or near the Place, where the Tower of *Babel* was begun, is scarcely to be questioned. As for the Name of *Chaldea*, the Rise of it is not so clear; but since the *Chaldeans* are called in Hebrew *Chasdim*, hence it is commonly thought, that they took their Name from *Chesed*, one of the Sons of *Nabor*, the Brother of *Abraham*, and mentioned, *Gen.* 22. 22. For the singular כֶּסֶד *Chesed* will regularly make the Plural כַּשְׁדִּים, which may be read, either *Chesadim* according to the common Grammatical Form, or else with a small Variation *Chasdim*. From this, instead of *χασδαῖος Chasdai*, the Greeks formed the softer Word *χασδαῖος Chaldai*. Upon the whole, therefore, as to the bare Etymology of the Word *Chaldees* or *Chaldeans*, it might be very well deduced from the Word *Chesed*.



*sed.* But how the forementioned Son Vol. I.  
of *Nabor*, called by this Name, should  
come to give his Name to the Nati-  
on of the *Chaldeans*, or Country of  
*Chaldea*, it is not so easy to account  
for. We do not find in History, that  
either *Chesed* or any of his Descen-  
dants, the *Chasdim*, came to be Masters  
of this Country, and so to impose  
their own Name thereon as Con-  
querors. Some therefore suppose,  
that *Chesed* or his Descendants might  
be the Authors of some signal Benefit  
to the Inhabitants of this Country ;  
particularly, that they might first in-  
struct them in the Art of Astronomy,  
for which they are so famous in an-  
cient History. And hence, because  
of the extraordinary Esteem the An-  
tients seem to have had for this  
Science, the People of this Country,  
either might out of Vain-glory affect  
themselves to go under this Name,  
or else might be called thereby by o-  
thers, out of a distinguishing Respect  
for their Skill in so celebrated an Art.  
This Opinion seems to be somewhat  
favoured, in that, when they are  
mentioned on Account of this Art,  
they are (I think) usually termed *Chal-*

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Vol. I. *deans*, rather than *Babylonians*; inso-  
 much, that a *Chaldean* and an *Astrono-*  
 mer may seem to have been equiva-  
 lent Terms. 'Tis obvious from the  
 Sacred History, that, whatever was  
 the Occasion of the Name of the *Chal-*  
*deans*, if they took it from the afore-  
 said *Chesed*, or any of his Descendants,  
 their Country must be in the forecited  
 Texts, *Gen.* 11. 28, 31. so called by  
 the Sacred Historian *proleptically*;  
 that is, by the *Land of the Chaldees*,  
*Moses* must mean the Land, which  
 was (not at the time when *Terah* and  
*Abraham* left *Ur*, but) afterwards cal-  
 led by that Name. In this *prolepti-*  
*cal* Sense, are the Lands of *Havilah*,  
 and of *Cush*, and *Affyria*, so called in  
 the Description of the Garden of  
*Eden*; these Names being not given  
 them till after the Flood.

3. Having said thus much concerning  
 the Derivation of the Word *Chaldea*,  
 I must add a little more, to what has  
 been abovesaid, concerning its Ex-  
 tent. The Bounds above assigned, are  
 such as agree to *Chaldea*, as it is ta-  
 ken in Greek and Latin Writers; but  
 in the Sacred Writings, 'tis plain, that  
 'tis sometimes taken in a larger Sense;  
 namely,

The Land  
 of the  
 Chaldees,  
 includes  
 here Part  
 of Mesopo-  
 tamia.

namely, so as to include the adjacent Vol. I. Parts of *Mesopotamia*, particularly lying along the *Tigris*. This is evident from the Words of the Proto-Martyr St. Stephen; *The God of Glory* appear'd to our Father Abraham, when he was in *Mesopotamia*, before he dwelt in *Charran*, and said unto him: Get thee out of this Country. — Then came he out of the Land of the Chaldees, and dwelt in *Charran*. Now since St. Stephen here first tells us, that Abraham was in *Mesopotamia*, before he dwelt in *Charran*, and before God said unto him, Get thee out of this Country; and then tells us, that Abraham upon receiving God's Command, to go out of the Country where he then was, came out of the Land of the Chaldees, and dwelt in *Charran*: Hence it necessarily follows, that the Part of *Mesopotamia*, where Abraham was before he dwelt in *Charran*, must be included under the Name of Chaldea, or the Land of the Chaldees. And this tends further to confirm the Opinion, that the Name of Chaldea was originally derived from Chesed, the Son of Nabor, Abraham's Brother. For it is plainly enough intimated in the fore-



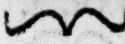
Vol. I. forecited passage of *Gen. 11.* that when *Terah* with his Son *Abraham*, and Grand-son *Lot*, the Son of *Haran* deceas'd, left *Ur* of the *Chaldees*; the other Son of *Terah*, namely *Nabor*, staid behind them in that Country, and probably in that very Place *Ur*. For *Nabor*, as was afore observed, was the Father of *Chesed*; who being (as is conjectured) skilled in Astronomy, might very likely instruct his Children in the same; whence the *Chasdim*, i. e. the Descendants of *Chesed*, might become famous in those Parts. And hence *Ur*, as being the dwelling Place of *Chesed* and his Family, might be called by way of Honour, *Ur of the Chaldees*, i. e. *Ur, where the Chasdim live, so famous for Astronomy*. And this Science being in great Vogue, and so much studied by the Inhabitants, at least of better Fashion, in the adjoining Kingdom of *Babylonia*; hence the Name of *Chesed* or *Chasdim* (the First Tutors in this Science) might, together with the Science itself, spread over the Kingdom of *Babylon*, or *Babylonia*.

4. This Opinion, concerning the *Chasdim* being skilled in Astronomy, may be  
*Ur, why so called.*

be confirmed from the very Name of Vol. I.  
 the Place where they lived. For *Ur* ~~~~~  
 in the Hebrew Tongue denotes *Light*,  
 and so may be taken to denote the  
*Celestial Luminaries* or *Lights*, i. e.  
 Sun, Moon, and Stars. And hence,  
 the Place where the *Chasdim* lived,  
 might be named *Ur of the Chasdim*,  
 from their studying there the Motions  
 of the said Lights or Luminaries.

From what has been said, may easily be inferred, in what Part of the *Land of the Chaldees*, was situated *Ur*, which *Terah* and his Son *Abraham* left; namely, that it lay in the Eastern Part of *Mesopotamia*, which was sometime (as appears from *Acts* 7. 2--4.) included under the Name of *Chaldea*; nay perhaps which was itself, particularly about *Ur*, first called *the Land of the Chaldees*, or *Chasdim*, from *Chesed* and his Sons living there; and from which the Name was in process of time extended to *Babylonia*. And as this Situation of *Ur* agrees to the Words of *St. Stephen*, so likewise does it to the Writings of *Ammianus Marcellinus*, who travelled this Country, and who mentions a City of this Name lying therein, between

5.  
*Ur, where*  
*situated.*

Vol. I.  tween the *Tigris* and the City of *Nisibis*. We do indeed meet with a City in Old Writers called *Urchoa*, and situate near or upon the Lakes of *Babylonia*; which therefore many will have to be the *Ur* here mentioned by *Moses*. But that the former Opinion is the more preferable, besides the Argument already drawn from *St. Stephen's* Words, will appear for these Reasons following. 1. 'Tis said in *Josh. 24.* 2. That *Terah the Father of Abraham, and the Father of Nachor, dwelt on the other Side of the Flood* (or River, *viz. Euphrates*) *in old Time*, or as the Septuagint and Vulgar Latin Version render it, *at the First or Beginning*. But this can't be understood of any *Ur*, on or near the Lakes of *Chaldea*, these being *on this Side* the River *Euphrates*, 2. *Abraham's* Ancestors, from *Phaleg* downward, were seated in the forementioned Parts of *Mesopotamia*; and therefore 'tis not likely, that *Terah* should settle so far from the Rest of his Kindred. 3. From *Ur* in *Mesopotamia* near the *Tigris*, the Way to *Canaan* (whither *Terah* did intend to go) was directly by *Haran*; whereas, if he had dwelt

by



by the Lakes of *Chaldea* or *Babylonia*, Vol. I. his direct Way had been through *Ara-*  
*bia Deserta*; or, to avoid that Coun-  
try, as not commodious for Travel-  
ling, he needed not to have come so  
high North as *Haran*, which we are  
now to speak of.

*Haran* may be otherwise spelt, a- 6.  
greeably to the Hebrew Word, *Cha-* *Haran,*  
*ran*; and accordingly we find it, both *whence*  
in the *Septuagint*, and also in the *so called,*  
*A&S*, rendred in Greek *χαρραν Charran*; *and where*  
*situated.*  
from whence 'tis not to be doubted,  
but it came to be called in common  
Writers *Charrae*. It is probably enough  
supposed to have been so called by  
*Terah*, in Memory of his deceased Son  
*Haran*, the Father of *Lot*. It was si-  
tuated in the West or North-West  
Part of *Mesopotamia*, on a River cal-  
led by the same Name in the Greek  
Writers, and running (as is likely)  
into the River *Chaboras*, as this does  
into the River *Euphrates*. It is taken  
notice of by *Roman* Writers, on Ac-  
count of a great Overthrow there gi-  
ven by the *Parthians* to the *Roman*  
Army under the Command of *Craffus*;  
who was slain in the Battle, and was  
remarkable for his great Wealth. For  
his

Vol. I. his Estate (besides the Tenth which he offered to *Hercules*, and three Months Corn distributed among the Poor) amounted to seven Thousand one Hundred Talents, which comes in our Money (says Dr. *Heylin*) to one Million three Hundred thirty one Thousand two Hundred and fifty Pounds. This also was the *Crassus*, that made up the Triumvirate with *Julius Caesar* and *Pompey*.

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## C H A P. VI.

*Of the Land of Canaan, from the First Plantation thereof after the Flood, to Abraham's coming thereto; as also of the Inhabitants of the adjacent Countries, at the Time of Abraham's coming into Canaan.*

I. The Land of Canaan, requisite to be here spoken of. **H**AVING followed the Series of the Sacred History, so far as to *Abraham's* leaving his native Place, in order to come into the *Land of Canaan*; before

before we proceed to speak of *Abra-* Vol. I.  
*ham's* sojourning therein, it seems ve-  
 ry requisite to give an Account of the  
 State of the *promised Land*, from the  
 First Plantation of it after the Flood  
 by *Canaan*, and his Descendants, till  
*Abraham's* coming to sojourn there-  
 in.

Upon the Dispersion of Mankind, 2.  
 the Country lying on the East, and *The Land*  
 South East of the Mediterranean Sea, *of Canaan*  
 fell to the share of *Canaan*, one of the *how situa-*  
 immediate Sons of *Ham*: So that he  
 was seated between the Nation of  
*Aram*, an immediate Son of *Shem*, to  
 the North and East; and the Nation  
 of *Cush*, an immediate Son of *Ham*,  
 and so his own Brother, to the South  
 and South-East; and the Nation of  
 the *Mizraim*, another of his own  
 Brothers, to the South-West: His  
 Western Boundary was the *Mediterra-*  
*nean Sea*.

His Descendants are thus reckoned 3.  
 up by *Moses*, Gen. 10. 15---18. *Ca.* *The De-*  
*naan* begat *Sidon* his First-born, and *scendants*  
*Heth*, and the *Jebusite*, and the *Emo-*  
*rite*, and the *Girgasite*, and the *Hivite*,  
 and the *Arkite*, and the *Sinite*, and the  
*Arvadite*, and the *Zemarite*, and the  
*Hama-*



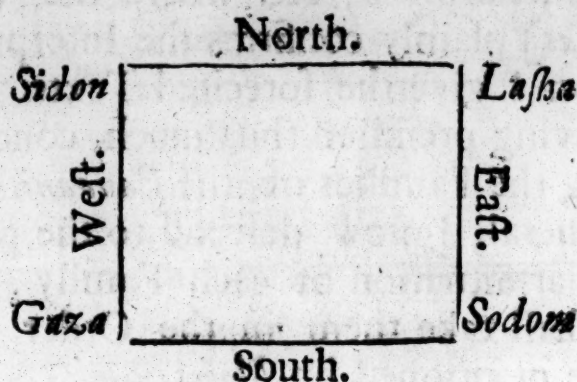
## 256 *The Geography of the Old Test.*

**Vol. I. Hamathite.** These were the several Families of the Nation of *Canaan*; the Situation of which we must the more particularly enquire into, as being of great Use to the clearer Understanding of the Sacred History, wherein there is frequent mention made of most of them.

**4**  
Of the original Settlements of all the Descendants of *Canaan*.

But before we enter upon a particular enquiry after the Situation of each Family, it is proper to observe in general, that some of these Families seem to have, in process of time, settled themselves without the original Bounds of the Portion of the Earth; that upon the first Division fell to the Lot of *Canaan*. This seems to be what *Moses* intimates in the latter Part of the 18th Verse, and the 19th Verse of *Gen.* 10. For v. 19. *Moses* seems to design to tell us, what was the Original Extent of the Land of *Canaan*: *The border (says he) of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; and as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.* Whereby *Moses* accurately describes the four Angles, wherein the four Borders of the Land of *Canaan* met; as may be

re-



represented in gross by the adjoining Diagram.

But now we find some of the Families of *Canaan*, seated without these Bounds in process of Time, especially to the North; where in the Sequel of the Sacred History we meet with the *Arvadite*, and the *Hamathite*; and in other ancient Writings find the Footsteps of other *Canaanitish* Families. And this seems to be no other, than what *Moses* designed to intimate to us, in the latter Part of v. 18. where he says; *And afterwards* (i. e. not at first, but in process of time) *were the Families of the Canaanites spread abroad*, namely, beyond their original Bounds; which he then proceeds to inform us of, v. 19. *The Border* (i. e. the original Border) *of the Canaanites*

S was

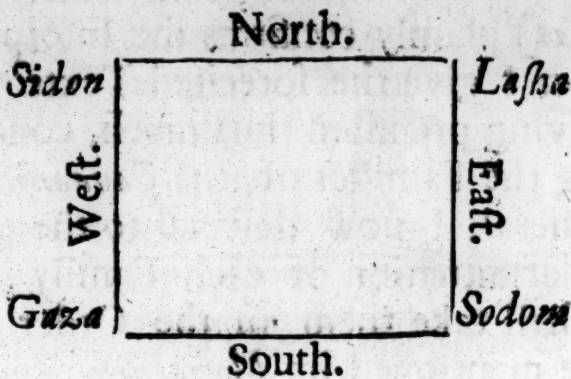
## 256 *The Geography of the Old Test.*

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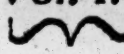




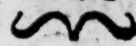
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S
was

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Vol. I. *was from Sidon, &c.* where the Verb  
 [was] plainly confirms the Interpretation I give the forecited Texts. And having premised thus much, concerning the Families of the *Canaanites* in general, I now descend to the particular Situation of each Family; and I shall take them in the Order they are mentioned by *Moses*.

5. The Situation then of the Family  
*The Situation of Sidon, the First-born of Canaan.* of *Sidon*, the First-born of *Canaan*, is evidently marked out to us by the famous City of that Name. I have largely spoken of it in my Geography of the New Testament, Part I. Chap. 6. §. 3. I shall only add here, that though *Tyre* is celebrated by the Poets for its Antiquity, and the *Tyrians* themselves were wont to boast thereof, as may be gathered from *Isai.* 23. 7. *Is this your joyous City, whose Antiquity is of ancient Days?* yet 'tis not to be doubted, but *Sidon* was more ancient; since in the forecited Chapter of *Isaiab*, v. 12. *Tyre* is expressly stiled, *the Daughter of Sion*, by which Expression is meant, that the *Tyrians* were a Colony of the *Sidonians*. The same may also be confirmed from this, that though the *Ty-*  
*rians*



*rians* at length became more considerable than the *Sidonians*; yet 'tis apparent, both from the Sacred and old Writers, that the *Sidonians* were, in the more early Ages of the World, much more considerable than the *Tyrians*. As for *Tyre*, we find no mention made of it in Scripture, before the Reign of *David*, except in *Josh.* 19. 29. but in the foregoing Verse, *Sidon* is expressly stiled *the Great*, as being then the chief City of those Parts. In like manner 'tis observable, that old *Homer* never so much as once mentions *Tyre*; but † often makes mention of the *Sidonians*, and not only so, but gives them the Character of πολυδαίδαλοι, that is, of being Ingenious in several Arts. And agreeably hereto, all good fashions in Dress, all good Workmanship in making Vessels for use, and also all pretty Contrivances in Toys, are ascribed by the forementioned old Poet, to the Ingenuity and Industry of the *Sidonians*.

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† *Iliad.* 23. v. 743. & *Iliad.* 6. v. 289. *Odys.* 15. v. 114. & *Odys.* 4. v. 54.



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Vol. I. The second Family of *Canaan* mentioned by *Moses*, is that of *Heth*; whose Descendants are frequently stiled in Scripture, *the Children of Heth*, or in short *Hittites*. As *Sidon* planted himself in the North of the Land of *Canaan*, so *Heth* planted himself in the Southern Parts thereof, about *Hebron*. For thus we read, *Gen.* 23. 3. that when *Sarah* was Dead at *Hebron*, *Abraham* spake to the Sons of *Heth*, about the Purchase of a Burying-place; to which when they readily agreed, 'tis said, v. 7. that *Abraham* stood up, and bowed himself to the People of the Land, even to the Children of *Heth*. In like manner we read, *Gen.* 26. that during *Isaac's* dwelling at *Beersheba*, another City in the South of the Land of *Canaan*, his Son *Esau* took two *Hittite* Women to him for Wives. So that it may be reasonably inferred, that the Family of *Heth* settled itself in the Parts about *Hebron*, between this and *Beersheba*, that is, in the Southern Part of the Land of *Canaan*, and more particularly in the Mountainous Part thereof, or Hill-Country, as it is termed, *Luk.* 1. 39. Agreeably hereto, *Josh.* 11. 3. the *Hittite*

6.  
The Situation of the  
Hittites.

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*Hittite* is mentioned dwelling in the Vol. I. Mountains, as well as the *Jebusite*, of whom we are to speak next.

This Family was seated about *Jerusalem*, which was originally called *Jebus*, as we are expressly told, *Chron. II. 4. And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the Inhabitants of the Land.* Where, by this last Clause, the *Inhabitants of the Land*, seems to be plainly denoted this, that the *Jebusites* were the original Inhabitants of this Tract of the Land of *Canaan*, from the first Plantation after the Flood. So that the *Jebusites* adjoined on to the *Hittites*, in the Mountains towards the North.

7.  
Situation  
of the Je-  
busite.

As the *Hittites* and *Jebusites*, so also the *Amorites* dwelt in the mountainous or hilly Part of the Land of *Canaan*, as is intimated in the fore-cited, *Josh. II. 3.* and is expressly asserted, *Num. 13. 29.* where the Men that were sent to search out the Land, give this Account of it to *Moses*, and their Brethren the *Israelites*, as to the Situation of the several Families of the *Canaanites*: *The Hittites, and the Jebusites, and the Amorites,*

8.  
Situation  
of the A-  
morites.

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Vol. I. *rites, dwell in the Mountains; and the Canaanites dwell by the Sea, and by the Coast of Jordan.* Now as the *Hittites* seem to have possessed the Hill-country to the West, and South-West of *Hebron*, and the *Jebusites* to the North; so the *Amorites* might settle themselves at first in the Hill-country to the East, and South-East of *Hebron*. This seems probable, because the mountainous Tract lying next to *Kadesh-barnea*, is called the *Mount of the Amorites*, *Deut. 1. 7.* And we are told, *Gen. 14. 7.* That *Chedorlaomer smote the Amorites, that were in Hazezon-tamar*, which was the same Place with *Engaddi* (*2 Chron. 20. 2.*) and so was seated in the hilly Part of the Land of *Canaan*, to the East, or towards *Jordan*. And their Neighbourhood to the Country beyond *Jordan*, might be the occasion, that the *Moabites* were in process of Time, dispossessed thereof by the *Amorites*, rather than any other Family of the *Canaanites*. Whence that Tract beyond *Jordan*, is (I think) always denoted by the *Land of the Amorites*, and *Sihon* the King thereof is always stiled, *Sihon, King of the Amorites*.

The



The *Girgashite* is the next Family Vol. I. mentioned by *Moses*, who probably seated themselves at first along the upper Part of the River of *Jordan*. Here on the Eastern Side of the Sea of *Tiberias* or *Galilee*, we meet in our Saviour's time, a City called *Gergesa*; which seems to preserve some Remainers of the Name of the *Girgashites*.

9.  
Situation  
of the Gir-  
gashites.

The *Hivite* we find was seated in the Upper or Northern Parts of *Canaan*, and so adjoining to his Brother *Sidon*. For we read, *Judg. 3. 3.* That the *Hivites* dwelt in Mount *Lebanon*, from Mount *Baal-hermon* unto the entering in of *Hamath*.

10.  
Situation  
of the Hi-  
vites.

And thus we have gone through those Families of *Canaan*, mentioned by *Moses*, *Gen. 10.* which are afterwards mentioned in the Sequel of the Sacred History, as continuing within the original Borders of the Lot of *Canaan*. What has been afore-observed concerning them, is to be understood in reference to their first Settlements. For in process of time, 'tis very probable, and no other than what is countenanced by the Sacred History, that these Families intermixt one with

11.  
The fore-  
going Na-  
tions in  
process of  
time inter-  
mixed.

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Vol. I. the other. Whence we read of some  
 ~~~~~ *Hivites, Amorites, and Hittites*, in  
 some other Places than we have  
 assigned them for their first Settle-  
 ments. And also the *Amorites*, be-  
 coming the most potent Nation in  
 process of Time, hence they are put  
 to denote frequently any one, or  
 more of the other Nations of *Canaan*.

12. As to the remaining Families of  
*Canaan*, mentioned by *Moses*, in this  
 Tenth Chapter of *Genesis*, viz. the  
*Arkite, Sinite, Arvadite, Zemarite,*  
*and Hamathite*; it seems most proba-  
 ble to me, that those at first seated  
 themselves within the true Borders of  
*Canaan*. But in process of time, be-  
 ing dispossessed by the *Philistines*, at  
 least of a considerable Part of what  
 they had been possessed of, from the  
 first Plantation after the Flood; they  
 were obliged, either to crowd them-  
 selves closer together in some Parts  
 of the Land of *Canaan*, or else to  
 seek out abroad for new Planta-  
 tions.

13. These Families being thus dispos-  
 sessed of their original Plantations a-  
 long the Sea-coast, and great Part, if  
 not

The other  
 Descen-  
 dants at  
 first proba-  
 bly seated  
 themselves  
 within the  
 Borders of  
 Canaan.

What pro-  
 bably  
 meant by

not the whole, of some of them be- Vol. I.  
 ing thus forced to remove out of the <sup>the Ca-</sup>  
 Land of *Canaan*; and the Remain-<sup>naanites,</sup>  
 ders of them within the Land of *Ca-*<sup>when men-</sup>  
*naan*, being forced to seat themselves <sup>tioned with</sup>  
*confusedly* together, in what small <sup>some other</sup>  
 Tract their Enemies had left them; <sup>of the De-</sup>  
 hence it might come to pass, that the <sup>scendants</sup>  
 Sacred Writers denote these *confused* <sup>of Canaan:</sup>  
 Remainers of the said Families, by  
 the general Name of their Nation,  
 calling them in general *Canaanites*;  
 because they could not at that time a  
 Day, tell how to distinguish them by  
 their more peculiar Names. Hence,  
 when we read in the forecited, *Num.*  
*31. 29. That the Hittites, and the Je-*  
*busites, and the Amorites dwell in the*  
*Mountains; and the Canaanites dwell*  
*by the Sea, and by the Coast of Jordan;*  
 hereby seems to be denoted thus  
 much, *viz. the Hittites, and the Je-*  
*busites, and the Amorites dwell in the*  
*Mountains; and the other Families*  
*of Canaan, which, being dispossessed*  
*and dispersed by the Philistins, are*  
 so mixt now together, that we can  
 design them only by the general Name  
 of *the Canaanites*; these dwell either  
 in what is left them *by the Sea, or else*  
 where



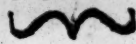
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Vol. I. where they have since seated themselves by the Coast of *Jordan*.

14. *The Arkite where seated.* Having shewn by what Name the Remainers of these Families in *Canaan*, are probably denoted in the Sacred History ; I shall now give an Account of the Places, where such, as removed out of the original Border of *Canaan*, seated themselves. To go on then with them in the Order they are mentioned, *Gen.* 10. 17, 18. The *Arkite* first occurs ; which is probably enough thought to have settled himself about that Part of Mount *Libanus*, where is placed by *Ptolemy*, and others, a City called *Arce*.

15. *The Sinite where seated.* Not far from this Settlement of the *Arkite*, did the *Sinite* likewise settle himself ; for in the Parts adjoining, *St. Jerom* tells us, was once a City called *Sin*, which though in succeeding Ages it was ruined by War, yet the Place where it had stood still retained its Name. There is mention made, *Ezek.* 30. 15. of *Sin*, a Place in *Ægypt* : But that this was so named from *Sin*, the *Canaanite*, is not probable. The Word *Sin* in the Syriack Language, denotes the same as *Pelusium* in the Greeks, i. e. a dirty Place :

## Of the Families of Canaan. 267

Place : And hence this *Sin* is thought Vol. I.  
to be the same as *Pelusim*, which,   
therefore, is set down in the margin  
of our Bible in this Place.

As for the *Arvadite*, the little Isle 16.  
of *Aradus*, lying up more North on  
the Coast of *Syria*, does preserve in Situation  
of the Ar-  
vadite.  
its Name so much of the Name of  
*Arvad* ; that it may be with great  
probability conjectured, that it took  
its Name from the *Arvadites*, and  
seated themselves here in this Isle, as  
a Place of greater Security from any  
new Invasions.

In the Neighbourhood on the Con- 17.  
tinent, did the *Zemarite* probably fix ; Situation  
of the Ze-  
marite.  
forasmuch as on the Coast there, we  
find a Town called *Simyra*, not far  
from *Orthosia*. And *Eusebius* does  
expressly deduce the Origin of the *Or-  
thosians* from the *Samareans*. There  
is also a City called *Semaraïm* men-  
tioned by *Josephus*, as lying in  
the Tribe of *Benjamin* ; which per-  
haps might be so called from some  
of the *Zemarites*, that settled there  
within the *Land of Canaan*.

The only remaining Family is the 18.  
*Hamathite*, or the Inhabitants of the Situation  
of the Ha-  
mathite.  
*Land of Hamath*, often mentioned in  
Sacred

Vol. I. Sacred Writ, and whose chief City was called *Hamath*. This some understand of *Antioch*, a famous City in these Parts, others of *Epiphania*. And St. *Jerom* expressly affirms, that there were two Cities of this Name, one called *Hamath the Great*, whereby may be denoted *Antioch*; the *Lesser Hamath* being *Epiphania*, known by that Name to the very Time of *Josephus* the Historian, and also of St. *Jerom*, as they both affirm. And thus we have gone through all the eleven Families of the Nation of *Canaan*.

19. I proceed now to speak of the Countries adjoining to *Canaan*, and possessed by such as were not descended of *Canaan*. To begin from the South-West Quarter. We find mention made of a People, called the *Avims*, formerly inhabiting these Parts from *Hazerim* unto *Azzah*, *Dent.* 2. 23. where as by *Azzah* is understood, according to the Consent of (I think) all Interpreters, *Gaza*; so by *Hazerim* is probably to be understood the same Place, that is called *Hazaroth*, *Num.* 11. 35. near to which the Children of *Israel* had one of their Stations,

The Avims  
where  
seated.



# Of the Countries adjoining to Can. 269

Stations, as they travelled thro' the Vol. I.  
Deserts of Arabia.

These People were, as is likely, 20.  
Descendants of *Cush*; and in process of time were dispossessed of this Tract by the *Philistins*, Descendants of *Mizraim*; who made themselves Masters, not only of the Country of the *Avims*, but also of the adjacent Parts of the Land of *Canaan*, lying on the Sea side. This Part of *Canaan* was distinguished into five Lordships, denominated from their chief Towns, viz. *Gaza*, *Ashdod*, *Eshtalon*, *Gath*, and *Ekron* (*Josh. 13. 3.*) of which more hereafter. It suffices to have observed here, that the *Philistines* were thus possessed of a considerable Tract in the West of *Canaan*, and also of the Country of the *Avims*, on the South-West thereof, at the time when *Abraham* came to sojourn in the Land of *Canaan*.

On the South of *Canaan*, the *Horites* inhabited Mount *Seir*, and the adjacent Parts so far as to the Wilderness of *Paran*. Further on Eastwards, and South-East of *Canaan* dwelt a Gigantick or very robust People, called the *Emims*. And full East of

The Philistines possess themselves of the Country of the Avims, and the adjacent Tract of Canaan, on the West or South-West.

21.  
The Horites, Emims, Zuzims, and Rephaims, inhabited the Countries on the South,

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Vol. I. of *Canaan* dwelt another Gigantick People, called *Zuzims*, or *Zamzum-mims*. Lastly, on the North-East dwelt the *Rephaims*, who were also of the same Gigantick Race. These were the Names of the several People, that inhabited the Countries adjoining to *Canaan*, on the South-West, South, South-East, East and North-East; when *Abraham* came into the Land of *Canaan*. Whence these were respectively descended, is not so easy to tell. As to the Country adjoining Northward to the Land of *Canaan*, it was (as we have shewn) possessed by some of the Families of *Canaan*.

22. It is indeed said, *Gen.* 14. 5-7. That when *Chedorlaomer* King of *Elam* with his Confederates, smote the *Rephaims*, *Zuzims*, *Emims*, and *Horites*, they smote also the Country of the *Amalekites*; but this must be understood *Proleptically*, i. e. that they smote the Country, which was afterwards known by the Name of the Country of the *Amalekites*. For the *Amalekites* were probably descended of *Amalek*, a Grand-son of *Esau*; and so there were no such People in the Days of *Abraham* and *Chedorlaomer*.  
And

Country of  
the Ama-  
lekites,  
*Gen.* 14. 7.  
how to be  
understood.

And having thus prepared the Way, Vol. I. for the clearer Understanding the History of the Sojournings of the Patriarchs, *Abraham*, *Isaac*, and *Jacob* in the promised Land ; I now proceed to follow the Thread of the *Mosaick* History, and to give an Account of the (Geographical Part of the) Sojournings of the three Patriarchs aforesaid, which takes up the greatest Part of what remains of the Book, called *Genesis*.

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## C H A P. VII.

### *Of the Sojourning of Abraham.*

**I**T has been afore observed, that *Terah*, with his Son *Abraham*, and Grand-son *Lot*, and some others, left *Ur* of the *Chaldees*, and removed to *Haran* or *Charran*, in the Western Part of *Mesopotamia*. Now as the Pro-martyr *St. Stephen* assures us, that this First removal was made upon God's appearing to *Abraham*, and giving him Orders thus to do ; so he acquaints

I. *Abraham comes into Canaan.*



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Vol. I. acquaints us, that by God's Appointment, *when his Father Terah was dead, Abraham removed from Charan, into the Land of Canaan, Acts 7. 3. Gen. 12. 1-5. And Moses informs us, that Abraham passed through the Land unto the Place of Sichem, unto the plain of Moreh, Gen. 12. 6.*

2. The Place here called *Sichem*, is the same with *Sychem*, *Acts 7. 16.* and with *Sychar*, *Josh. 4. 5.* and with *Shalem* a City of *Shechem*, *Gen. 23. 18.* or (as it is plainly called, *Gen. 35. 4.* and in many other Places) *Shechem*. The thing in short is this: The proper and original Name of the City seems to have been *Shalem*; which in process of time grew into disuse, at least among the *Israelites*, these calling it *Shechem* or *Sichem* from *Hamor's* Son of that Name. I have spoken of it already in my *Geography of the New Testament, Part I. Chap. 4. §. 2, 3.*

3. The Piece of Ground here called, the plain of *Moreh*, is likely the same with the *Field*, where *Jacob* afterwards spread his Tent, and a Parcel whereof he bought at the Hand of the Children of *Hamor*, *Shechem's* Father, for an Hundred

Abraham  
comes to  
Shalem,  
a City of  
Shechem.

The plain  
of Moreh,  
where.

*Hundred Pieces of Money*, or (as the Vol. I. Hebrew may be rendered) *for an Hundred Lambs*, Gen. 33. 19. Whence it may be probably conjectured, either that the Way then of Buying and Selling, was by Exchange of Cattle for the Thing bought; or else that the Money then used, had on it the Stamp of some Cattle or other. Agreeably hereunto it is thought, that among the Latins, the Word *pecunia* came to denote Money from *pecus* Cattle. And on the same Account, that Proverbial saying among the Greeks, Βῆς ἐπὶ γλώτῃ, *There's a Bull or Cow on his Tongue*, came to be applied to such an one, as was bribed to say what he said, by having Money given him, which had on it the Stamp of a Bull or Cow. To the old Money used among the *Israelites*, and having on it the Stamp of a *Lamb*, St. Peter is thought by some to have elegantly alluded, when he tells the Jewish Converts, that they *knew that they were not redeemed with corruptible Things, as Silver and Gold, — but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot*, 1 Pet. 1. 18, 19. But to return

T

to

Vol. I. to the Parcel of Ground, for which  
 ~~~~~ the Money above-mentioned was given by *Jacob*. As it was in all likelihood a Parcel of this *Plain of Moreh*, where *Abraham*, at his first coming into the Land of *Canaan*, for sometime sojourned; so it was that Portion which *Jacob* at his Death bequeath'd to *Joseph*, as a Mark of his particular Favour to him, *Gen.* 48. 22. and which is mentioned in the Gospel of *St. John*, Chap. IV. v. 5. where we learn, that there was a Well therein, called *Jacob's Well*, as being by him caused to be made; and on which our Saviour sat, whilst he discoursed with the Woman of *Samaria*. That this Plain of *Moreh* was situated near to the two Mounts or Hills, *Gerizim* and *Ebal*, we learn from *Dent.* 11. 29, 30. where it is said of these two Hills: *Are they not in the Land of the Canaanites, which dwell in the Champian over against Gilgal, beside the Plain of Moreh.* But now, the Parcel of Ground bought by *Jacob*, and given to *Joseph*, lay near these two Hills; as I have observed in my *Geography of the New Testament*, from *Mr. Maundrel*; and therefore, 'tis not  
 I think

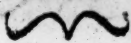


I think to be questioned, but that the Vol. I. said Parcel of Ground was a Part (at least) of the *Plain of Moreh*. I am apt to think, that the *Hill of Moreh* mentioned, *Judg.* 7. 1. was one of the two forementioned Hills.

The three Places of the Old Testament already mentioned, viz. *Gen.* 12. 6. *Dent.* 11. 30. and *Judg.* 7. 1. are the only Places in Scripture, where Mention is made of the *Plain of Moreh* in our Translation. I use this Restriction, because the Hebrew Words thus rendred, may be rendred *the high Oak*, and are actually so rendred in the Septuagint Version, in the two first of the three Places of the Old Testament above-cited. And it seems very probable, that there was a remarkable Oak in or near this *Plain of Moreh*; since we read, *Gen.* 35. 4. That *Jacob* hid the strange Gods, that they of his Household delivered up to him upon his Demand, *under the Oak which was by Shechem*. So we read, *Josh.* 24. 25, 26. That after *Joshuah* had made a Covenant with the People in *Shechem*, he took a great Stone, and set it under an Oak. — And in *Judg.* 9. 6. we read, That all the

4.  
The Words  
otherwise  
rendred,  
the High  
Oak.

## 276 The Geography of the Old Test.

Vol. I. *Men of Shechem gathered together,—*  
 *and went, and made Abimelech King*  
*by the Oak,—that was in Shechem.*  
 For so it is rendred in the Margin of  
 our Bible ; in the Text it is rendred,  
*in the Plain—that was in Shechem.*  
 In short, since it appears highly pro-  
 bable, that the Oak referred to in the  
 forecited Places of Scripture, stood in  
 or near the *Plain of Moreh* ; it follows,  
 that the same Place is denoted, both  
 by *the high Oak*, in the Septuagint Ver-  
 sion, and such as follow it, and by  
 the *Plain of Moreh*, in our and other  
 like Translations.

5. *Abraham* having sojourned for some  
 time in the *Plain of Moreh*, near Si-  
 chem, he removed from thence unto a  
*Mountain on the East of Bethel*, and  
 pitched his Tent, having Bethel on the  
 West, and Hai on the East, Gen. 12.  
 8. Hence after some time, he remo-  
 ved more Southward, v. 9. and a  
 Famine arising in the Land of *Canaan*,  
 he went down into Egypt to sojourn  
 there, v. 10. whence he returned a-  
 gain into *Canaan*, and by several  
 journeys from the South, came at length  
 to Bethel, even unto the Place where his  
 Tent

Abraham  
 removes to  
 Bethel,  
 goes down  
 into Egypt,  
 and returns  
 again to  
 Bethel.

Tent had been at the Beginning, between Vol. I.  
Bethel and Hai, Gen. 13. 3.

As to Bethel, it is so called here in 6.  
the History of *Abraham* proleptically; Situation of Bethel and Hai.  
for it had this Name given to it af-  
terwards by *Abraham's* Grand-son *Jacob*; and therefore I shall defer speak-  
ing any more of it (till we come to  
the History of *Jacob*) than this, that  
it lay somewhat South of *Sichem*.  
The City here called *Hai*, is the same  
called *Ai* in our Translation of the  
Book of *Joshuah*, where we have, *Chap.*  
*7th* and *8th*, a large Account given  
us, how it was taken by the *Israelites*.  
It lay, as *Moses* here tells us, to the  
East of *Bethel*.

Sometime after *Abraham's* Return 7.  
to *Lot*, to the Mount between *Bethel* Abraham and Lot  
and *Hai*, *their Substance* being grown part  
so great, that they could not dwell toge- friendly.  
ther, *Abraham* and his Nephew *Lot*,  
upon a friendly Motion of the for-  
mer, agree to part: And *Lot* having  
the Choice given him by his Uncle,  
chose him all the Plain of *Jordan*, and  
so went Eastward, and dwelt in the  
Cities of the said Plain, and pitched his  
Tent near *Sodom*. But *Abraham* re-  
moved his Tent, and came and dwelt



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Vol. I. *in the Plain of Mamre, which is in Hebron, Gen. 13. 5 - 18.*

8. Sometime after *Abraham* and *Lot* were thus parted, the King of *Sodom*, together with the Kings of the adjoining Cities, *Gomorrhah*, *Admah*, *Zeboim*, and *Bela*, fling off their Subjection to *Chedorlaomer* King of *Elam*, to whom they had been tributary for twelve Years. Hereupon *Chedorlaomer* with *Amraphel* King of *Shinar*, *Arioch* King of *Ellasar*, and with *Tidal* King of *Nations* came, and having conquered the neighbouring Countries, join Battle with the King of *Sodom* and his Confederates, in the Vale of *Siddim*. These last being worsted and put to Flight, the Conquerors take away *Lot* among others Captive with them. News hereof being brought to *Abraham* in the Plain of *Mamre*, he with a Party of three hundred and eighteen Men of his own Servants, and some few others, pursue the Conquerors unto *Dan*; where falling upon them by Night, he smote them, and pursued them unto *Hobab*, which is on the Left-Hand of *Damascus*. And he brought back all the Goods, and particularly *Lot* and his Goods, &c.

*Lot carried away Captive, by Chedorlaomer, and recovered by Abraham.*

In

In his Return, *Abraham* was met by Vol. I.  
the King of *Sodom*, at the Valley of *Shaveb*, which is the *Kings-dale*. And  
thither *Melchisedeck* King of *Salem*,  
and Priest of the most High God, brought  
forth Bread and Wine to *Abraham*, and  
blessed him, and received of *Abra-*  
*ham* the Tithes or tenth Part of all  
the Booty he had taken, *Gen. 14.*

Having thus given in short the Hi-  
story of *Gen. 13, and 14*, I am now <sup>9.</sup> of the  
to give an Account of the Geogra- Plain of  
phical Part of the said History, or of Jordan.  
the several Places mentioned therein.  
I shall begin with the *Plain of Jordan*,  
which *Lot* made choice of to dwell  
in upon his separating from *Abra-*  
*ham*. Hereby is denoted, without  
doubt the Plain, through which the  
River *Jordan* runs, afore it falls into  
the body of Waters, called the *Lacus*  
*Asphaltites* or the *Dead-Sea* by com-  
mon Writers, but by the Sacred Hi-  
storian, the *Salt-Sea*, *Gen. 14. 3.* That  
this Sea is bounded on the North with  
the Plain of *Jericho*, we are assured  
from the Reverend Mr. *Maundrel*,  
who was an Eye-witness of it; but  
how much farther, or beyond the  
Plain of *Jericho*, the Plain of *Jordan*  
T 4 extends

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Vol. I. extends itself, is not so easy to determine. 'Tis evident from 1 *King.* 7. 46. that it extends itself as high Northward, as to the Place where stood *Succoth*: For in the forecited Place we are told, that the Vessels of Brass, made for the House of the Lord, by the Order of *Salamon*, were cast in the *Plain of Jordan*, between *Succoth* and *Zariban*. And *Succoth* being, (I think) by the Agreement of all Geographers, placed not far South of the Sea of *Cinnereth* or *Galilee*; hence it appears, that by the *Plain of Jordan*, was denoted the greatest Part of the flat Country, through which the River *Jordan* runs, from its coming out of the Sea of *Cinnereth*, to its falling into the *Salt-Sea*. But this is not so to be understood, as if the *Plain of Jordan* was one continued Plain of such Length, without any Unevenness or Risings, and Descents; or, as if it was all along of an equal Breadth. 'Tis clear enough, that it was narrower in some Places than other; and it is more clear, that within this Plain were several Valleys. Hence we read, *Deut.* 34. 3. of the *Plain of the Valley of Jericho*, and also

Gen.

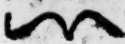


Gen. 14. 3. of the *Vale of Siddim*; Vol. I.  
 which were both Parts of the Plain  
 of *Jordan*. And 'tis no wonder, that,  
 notwithstanding such Hills and Vales,  
 the Country about *Jordan* should be  
 called the *Plain of Jordan*, as being in  
 the main a plain open Country; since  
 this is no other, than what we have  
 an Instance of in our own Island. For  
 the open, and generally plain Coun-  
 try about the City of *Salisbury*, thence  
 called by the Name of *Salisbury*  
*Plains*, have within the Compass of  
 them, several Valleys called by the  
 Inhabitants of those Parts, *Bourres*.

Having said enough of the *Plain of* 10.  
*Jordan*, I proceed to speak of the Ci-  
 ties of *Sodom*, *Gomorrhah*, *Admah*, *Ze-*  
*boim*, and *Bela* which stood therein,  
 and therefore are frequently stiled,  
 the Cities of the Plain. As to their  
 particular Situation, nothing certain  
 can be (I think) determined concern-  
 ing it; and therefore we must be con-  
 tent to acquiesce in the Situation com-  
 monly assigned them, and according  
 to which they are placed in the  
 Map hereunto belonging. However  
 it seems plain from Scripture, that in  
 general they all five lay within the  
*Vale*

Of Sodom,  
 Gomor-  
 rah, Ad-  
 mah, Ze-  
 boim, and  
 Bela.

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Vol. I. *Vale of Siddim*, so called before the  
 Destruction of these Parts by Fire  
 from Heaven. From the Number of  
 these Cities, this Country is sometimes  
 denoted by the Name of *Pentapolis*,  
 i. e. the *Country of the five Cities*. Of  
 these five Cities, four were over-  
 whelmed by the Judgment of God,  
 poured down upon them for their  
 great and unnatural Wickedness. The  
 fifth was preserved at the Entreaty of  
*Lot*, who fled thither from *Sodom*:  
 And because one Motive made use of  
 by *Lot*, for its being spared, was that  
 it was a *little City*; hence ever after  
 it was called *Zoar*, i. e. the *little Ci-*  
*ty*, whereas afore its Name was *Bela*,  
*Gen. 14. 2, & 19. 20---22*. And as  
*Bela* was the least of the five Cities,  
 so *Sodom* seems to have been the  
 greatest and most considerable of all,  
 and *Gomorrhah* the next to it in both  
 Respects. Hence the King of *Sodom*  
 is mentioned first of the Kings of these  
 five Cities, and the King of *Gomorrhah*  
 second. And hence the Wickedness,  
 as well as Destruction of these Cities,  
 is frequently denoted by that of *So-*  
*dom* only, or else of *Sodom* and *Go-*  
*morrah*. In *Dent. 29. v. 22-24*.

*Moses*

Moses describes the Dreadfulness of Vol. I. God's Judgments, that would fall upon the *Israelites*, if they gave themselves over to Wickedness, by an Allusion to the Destruction of these Parts; wherein he expressly makes mention of all the four Cities that were destroyed, and describes the Divine Judgment upon them in these Words: *When the Generation to come shall see,—that the whole Land thereof is Brimstone, and Salt, and Burning; that it is not sown, nor beareth, nor any Grass groweth therein (like the Overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his Anger, and in his Wrath) even all Nations shall say, wherefore has the Lord done thus unto this Land?* The Prophet *Hosea* elegantly and pathetically setting forth God's great Mercy towards the *Israelites*, and his Unwillingness to punish them, notwithstanding their great Ingratitude, useth these Words, as spoken by God to them: *How shall I give thee up Ephraim? How shall I deliver thee up Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?* Where we have mention made of *Admah* and *Zeboim*,



**Vol. I.** *Zeboim*, in reference to the Divine Judgment poured on the Country we are speaking of, without any mention made of *Sodom* and *Gomorrhah* : And this is (I think) the only Place in Scripture, where the said two Cities are so mentioned.

**II.** What is more to be said in Relation to these Places, will fall in with what we are to observe concerning the *Vale of Siddim*, and the *Salt-Sea*. Now this *Vale of Siddim* is never mentioned under this Name in Holy Writ, but in this 14th Chapter of *Genesis*, and so before the Destruction of *Sodom*, and the other Cities. And in this very Chapter, v. 3. we are expressly told by the Sacred Historian, that *the Vale of Siddim is the Salt-Sea*. From which and other Circumstances mentioned by *Moses*, may be reasonably inferred these following Particulars. 1<sup>st</sup>. That as the Cities of *Sodom* and *Gomorrhah*, &c. did lye within the Extent of the *Plain of Jordan* ; so they lay in a Vale thereof, which was called the *Vale of Siddim*.

**12.** 2. That this Vale was well watered, before the Destruction of *Sodom* and *Gomorrhah*, we are expressly told by the

*The Text,*  
*Gen. 13.*  
*10. ex-*

the Sacred Historian, Gen. 13. 10. Vol. I.  
 For there he tells us, that *the Plain of*  
*Jordan was well watered every where,* <sup>plain'd,</sup>  
*before the Lord destroyed Sodom and* <sup>according</sup>  
*Gomorrhah (even like the Garden of the* <sup>to the com-</sup>  
*Lord, like the Land of Egypt) as thou* <sup>mon Rea-</sup>  
*comest unto Zoar.* The last Clause, *as*  
*thou comest unto Zoar,* has much per-  
 plexed Commentators, whilst they re-  
 fer it to the *Land of Ægypt*, in the  
 Clause immediately preceding; where-  
 as, if what is said by way of Compa-  
 rison of the Plain of *Jordan*, to the  
 Garden of the Lord, (*i. e.* the Gar-  
 den of *Eden*) and to the Land of  
*Ægypt* be understood, as inserted by  
 way of Parenthesis, the Difficulty  
 will be taken away, and the Import  
 of the last Clause will be plain and  
 easy, in reference to that foregoing  
 Part of the Verse, which ought to be  
 immediately connected with it, lea-  
 ving out or setting aside the Paren-  
 thesis. For then the Meaning of the  
 Verse will amount to this; That  
*before the Lord destroyed Sodom and Go-*  
*morrah, the Plain of Jordan was well*  
*watered every where, as thou comest unto*  
*Zoar, i. e. in the Parts where Sodom*  
*and Gomorrhah stood; or in short, in*  
 the

Vol. I. the Vale of *Siddim*. This, I think,  is a very natural, easy, and pertinent Interpretation of the last Clause of the Verse, if we read it *Zoar* (as 'tis read in the present Hebrew, and in many Versions) and so understand it of that City, in the Vale of *Siddim*, which *Lot* fled to.

13. There is indeed another Way of interpreting the said Clause, namely, by supposing *Zoar* to be a false reading for *Zoan*. Such a Supposition is the more allowable, not only because the Difference lies in the Change but of one Letter; but also because it appears, that the *Syriac* Translator actually read it so. If then, the original Reading was *Zoan*, the last Clause may be excellently well connected to the *Land of Ægypt*, in the Clause immediately foregoing. For *Zoan* was a Famous, and (as is likely) in those Days the Capital City of *Ægypt*, lying near or on the *Nile*, and on the lower Part thereof, or not far from the Sea-coasts, where the said River is divided into several Branches, and so the Country thereabout more watered than in other Parts. In short, 'tis thought to be, and is rendered by

The same  
Text ex-  
plain'd, ac-  
cording to  
a different  
Reading.

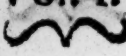


by the seventy Interpreters, *Tanis* ; Vol. I.  
 from which one of the Mouth's of *Nile* was denominated *Ostium Tanaiticum*, the *Tanaitick Mouth*. Upon the whole therefore, according to this Reading, the Import of the Verse will be this ; that the *Plain of Jordan* was well watered every where, about *Sodom* and *Gomorrhah*, &c. before the Lord destroyed *Sodom* and *Gomorrhah* ; yea, the *Plain* was so well watered, that it was in this respect as the *Garden of the Lord*, or as the *Land of Egypt*, and particularly as thou comest unto *Zoan*, i. e. in the Parts about *Zoan*, where the *Nile* is divided into several Branches. I have been the fuller in explaining the last Clause of the forecited *Gen. 13. 10.* because it will be of use in the third Particular. For

3. From this Comparison of the Parts about *Sodom* and *Gomorrhah*, to the Parts about *Zoan*, it may be not without some Ground inferred, that as in *Ægypt* about *Zoan*, the *Nile* is divided into several Streams, before it falls into the *Mediterranean Sea* ; so in the *Vale of Siddim*, the Waters of *Jordan* were, afore the Destruction of *Sodom*, divided in like manner into several

14.  
 The River  
*Jordan*,  
 probably  
 divided in-  
 to several  
 Streams in  
 the Vale of  
*Siddim*.

Vol. I.  veral Branches, before they came to that common Place, into which the said several Branches emptied themselves; as may be seen better by looking on the Map hereunto belonging, than conceived by any Description in Words. The same Reason that occasioned the River *Nile* to be divided into so many Branches, in its lower Part, or before it falls into the Sea, might likewise occasion the same to be done to the River *Jordan*, in its lower Part, or before it came to that Place, where it was finally received, at least above Ground. 'Tis then obvious, why Rivers, the further they run, grow greater and greater; and consequently are apt to overflow, though not so suddenly, yet in a much larger manner, and for a much longer time, towards their Mouths, than towards their Risings. Hence, either by such frequent Overflowings, the *Nile* in process of time made itself several Passages in its lower Part into the Sea, namely, where the Ground was lowest; or else they were made by the Industry of the *Aegyptians*, to remedy the Damages that might accrue from the Overflowing

verflowing of the *Nile* in these lower Vol. I.  
Parts to too great an Height, and from   
its Continuance for too long a time.  
In like manner, the River *Jordan* be-  
ing Subject to somewhat like O-  
verflowings as the River *Nile* (of  
which we have Intimation, *Josh.* 3.  
15.) it seems very probable, that ei-  
ther, in process of time, it made itself  
different Channels in its lower Parts,  
where it found low Ground; or else,  
that the Inhabitants opened several  
Channels for it, for the Reasons a-  
bove-mentioned, in reference to the  
*Nile*. The River *Jordan* having no  
visible Communication with the Ocean  
or Main-Sea, it is most reasonably  
supposed, that its Waters are conveyed  
into it by some subterraneous Passage.  
And it is most rational to suppose,  
that afore the Destruction of *Sodom*,  
and the adjoining Cities, the Waters  
of *Jordan*, into how many Streams  
soever they were divided in the Vale  
of *Siddim*, did all empty themselves  
into one common Receptacle, to  
which the subterraneous Passage does  
pertain. How large this common  
Receptacle was, before the Destruction  
of *Sodom*, or whereabouts it lay,  
U it



Vol. I. it is impossible now certainly to determine. Thus much is certain, that it was but a small Part of what is now called the *Alphaltite Lake*, or the *Salt-Sea*; forasmuch as the present Sea takes up the Vale of *Siddim* besides. And it seems most reasonable to suppose, that the original Receptacle of the Waters of *Jordan*, lay in the Southern Part of the present Sea (as may be seen in the Map) because the Course of the Waters is Southwards.

15.  
The Vale  
of Siddim  
turned into  
the Sea,  
called the  
Salt-Sea.

4. And lastly, it is observable, that what was afore the Destruction of *Sodom* a fruitful Vale, came afterwards to be the *Salt-Sea*. For the Sacred Historian expressly asserts, that what at the Time of the Fight, between the Four Kings with Five, was the *Vale of Siddim*, is the same now with that which is the *Salt-Sea*. For his Words are, *Gen. 14. 3. All these were joined together in the Vale of Siddim, which is the Salt-Sea.* The same is confirmed, *Gen. 19. 24, 25. Then the Lord rained upon Sodom, and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven. And he overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that*  
which

which grew upon the Ground. For here Vpl. I. it is said, that God overthrew, as the Cities, so all the Plain, that is, all the Plain or Vale of Siddim. But now by overthrowing the Plain, can well be meant nothing else, but God's so altering the Place, as to be no longer a Vale for Pasture, and the like; but instead thereof to become a Sea, or large Receptacle of Water, called from the great Quantity of Salt, wherewith its Water is impregnated, the Salt-Sea.

It seems made a Question by some, 16. whether these Parts did abound with Brimstone and Salt, or with Sulphureous and Saline Matter, before the Destruction of Sodom. That they abounded with Bitumen, some infer from Gen. 14. 10. where it is said, that the Vale of Siddim was full of Slime pits; where the Hebrew Word *חמור* Chemar, which we render Slime, others, particularly the seventy Interpreters, render *אספלת* or Bitumen. And the learned Bochart has spent a whole Chapter (*viz.* Chap. II. of his *Phaleg*) to shew, that it ought to be so rendred. But be this as it will, 'tis observable, that though Bitumen

*The Brimstone and Salt in these Parts, are to be ascribed to the Divine Judgment on Sodom, &c. rather than to any Natural Cause.*

Vol. I. is sometimes rendred, or used by some to denote *Brimstone*; yet, properly speaking, 'tis a different Thing, and the Word used by the Sacred Historian, for to denote *Brimstone* in the Destruction of these Parts, is a quite different Word, namely, גופרית *Gophrith*. So that whatever is in these Parts to be found of *Gophrith* or *Brimstone*, more properly so called, is rather to be looked upon as some Remainers or Effects of the *Brimstone* rained down from Heaven, than as the Natural and Original Product of these Parts. And the same (I think) is to be understood, as to that Quantity of *Saline* Particles, wherewith either the Waters or the Earth hereabout is now impregnated. There are two Considerations, which seem to me sufficiently to warrant this Opinion; one of which is drawn from the *Nature* of Things, the other from the Testimony of Revelation.

17. That which is drawn from the *Nature* of Things, has regard to the *Nature* of the *Soil* in the *Vale of Siddim*, before the Destruction of *Sodom*; to the *Nature* of *Bitumen*, and also to the *Nature* of *Gophrith* or *Brimstone*,  
 more

*This confirmed by Considerations drawn from Nature; and*



more especially so called, and lastly, Vol. I. to the Nature of *Salt*. As to the Nature of the Soil in the Vale of *Siddim*, 'tis evident, that it was originally a fruitful Soil, yielding very good Pasturage. For this was the Motive, which induced *Lot* to make choice of this Tract to sojourn in.

*First, from the Nature of the Soil.*

And the same may be confirmed 18. (though, I think, it needs no Confirmation) from the Nature of *Bitumen*, supposing the Hebrew Word *Chemar* to denote the same. For, upon comparing Passages of natural History one with the other, it will appear, that *Bitumen* is found in the Richest Soils.

*Secondly, from the Nature of Bitumen, specially as to the Places where it is produced.*

Thus we read, *Gen. 11. 3.* That the Builders of the City and Tower of *Babel* had Brick for Stone, and *Chemar* (which we render *Slime*, the LXX Interpreters, and others *Asphaltus* or) *Bitumen*. Now the Place, where this Work was undertaken, was the Valley of *Shinar*, which by the Agreement of all Writers, is represented as of a more than ordinary Rich Soil. In like manner we read, *Exod. 2. 3.* That the Ark of Bulrushes wherein *Moses* was put, was daubed with *Chemar* and *Pitch*; where

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Vol. I. we render *Chemar*, as elsewhere, *Slime*,  
 the Septuagint and other Versions,  
*Bitumen*. Now the poor Hebrew  
 Woman, *Moses's* Mother making use  
 of *Bitumen*, 'tis not improbable that  
 it abounds in *Egypt* about the *Nile*,  
 which is likewise of a very Rich Soil.  
 Whence it seems rational to suppose,  
 that the Vale of *Siddim* abounding  
 with Pits of *Chemar*, before the De-  
 struction of *Sodom*, was of a like Na-  
 ture with the Vale of *Shinar*, or the  
 Parts of *Egypt* along the *Nile*, that  
 is, of a very Rich fruitful Soil natu-  
 rally.

19. But now if we consider the Places,  
 where *Gophrith* or *Brimstone* more  
 specially so called, and where *Salt* or  
*Saline Matter* is found, they will, I  
 suppose, be of a different Nature;  
 not of a Rich and Fruitful Soil, but  
 of a Barren one and Unfruitful. And  
 therefore, from this *Physical* or *Nat-  
 ural* Consideration it seems rational  
 to infer, that whatever of *Gophrith*,  
 i. e. *Sulphur* or *Brimstone* more pro-  
 perly so called; and whatever of  
*Salt* or *Saline Matter*, is or has been  
 found in the Parts we are speaking  
 of, since the Destruction of *Sodom*, it  
 has

19.  
 Thirdly,  
 from the  
 Nature of  
 Brimstone  
 and Salt.

has been the Relicts or Effects of the Vol. I.  
Divine Vengeance, and was not there before. ~~~~~

This Hypothesis may (I think) receive no little Confirmation, from several Expressions in Sacred Writ. Among which that already mentioned, *Deut. 29. 22—24.* shall stand First: *When they see the Plagues of that Land, —that the whole Land is Brimstone and Salt, and Burning; that it is not sown, nor beareth, nor any Grass groweth thereon (like the Overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his Anger, and in his Wrath.)* Even all Nations shall say, wherefore has the Lord done thus unto this Land? What meaneth the Heat of this great Anger? 'Tis I think, sufficiently evident to a common Understanding, that the Land's becoming Brimstone and Salt, and Burning is here mentioned, as a true and proper Effect of the Divine Anger and Wrath upon the said Land: And whereas this great Punishment is compared to the Overthrow of Sodom; it seems naturally to follow, that the Land of Sodom's becoming Brimstone and Salt, was a true and proper Effect

20.

*The same confirmed from Scripture, and first from Deut. 29. 22.*



Vol. I. of the great Anger of the Lord against  
 it. Moreover, that the *Burning* or  
*Fire* rained down from Heaven on  
*Sodom*, was a true Effect of the Di-  
 vine Wrath, no one in his right  
 Senses will deny; but now *Brimstone*  
 and *Salt* are here mentioned not only  
 with, but before *Burning*, and there-  
 fore are to be looked on, as equal  
 Effects of the Divine Wrath. Nay,  
 it is expressly said, *Gen. 19. 24.* That  
 God rained down *Brimstone as well as*  
*Fire out of Heaven upon Sodom*; and  
 'tis an Opinion received by the Jewish  
 Doctors, that *Salt* was rained down  
 together with the *Brimstone* and *Fire*.  
 What is added more concerning the  
 said Land's becoming (not only *Brim-*  
*stone and Salt, and Burning*, but also)  
*not Sown, nor Bearing, nor any Grass*  
*growing thereon*, is represented like-  
 wise as Effects of the Divine Judg-  
 ment upon such a Land, as it had  
 been upon the Land of *Sodom*. But  
 this Distinction may be truly made,  
 that the *Brimstone and Salt, and Burn-*  
*ing*, were the *immediate* Effects of the  
 Divine Vengeance on *Sodom* and the  
 Rest; whereas the *not being Sown, not*  
*Bearing, nor any Grass growing thereon*,

were

were the *mediate* Effects thereof, that Vol. I. is, such as followed from the Land's being made *Brimstone, and Salt, and Burning*. Though it is possible, that by the *Burning* here mentioned may be denoted, not only the Fire rained down from Heaven, but also the *Burning* or *Heat* that naturally arises from Brimstone and Salt, incorporated with Land, and whereby the Land is rendred Barren, not fit to be *Sown*, and such as *Grass will not grow upon*.

And this may be confirmed by the next Place of Scripture to be cited, *viz. Judg. 9. 45.* where we read, that *Abimelech* the Son of *Gideon*, having taken *Shechem*, beat it down and sowed it with Salt. Where by *Abimelech's* sowing it with Salt, several Commentators understand that he did so, in Token that for the future it should lye Desolate and Barren, forasmuch as Salt is apt to cause Barrenness.

And this Interpretation (though rejected by some, yet) receives Strength from *Jerem. 17. 5, 6.* For the Prophet having, v. 5. pronounced the *Man to be cursed, that trusteth in Man, and maketh Flesh his Arm, and whose Heart*

21.

*Secondly,*  
from *Judg.*  
9. 45.

22.

*Thirdly,*  
from *Jer.*  
17. 5, 6.

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Vol. I. Heart departs from the Lord; adds, *v. 6. For he shall be like the Heath in the Desert, and shall not see when Good cometh; but shall inhabit the parched Places in the Wilderness, in a (N. B.) Salt Land, and not Inhabited.* Where we see a Salt Land used to denote a Land, which by Reason of its Barrenness is *not Inhabited*.

23. There remains one Place more of Scripture to be taken Notice of, and it is *Zephan. 2. 9. As I live saith the Lord;—surely, Moab shall be as Sodom, and the Children of Ammon as Gomorrah, even the breeding of Nettles, and Salt-pits, and a perpetual Desolation.* This Text is apparently very pertinent to our purpose, inasmuch as here is an Allusion made expressly to the Punishment of *Sodom and Gomorrah*; and also it is here clearly intimated, that one Part of the Punishment of *Sodom and Gomorrah* was this, their being made *Salt-pits*.

24. Lastly, from *Gen. 13. 10.*

In a Word, Mr. *Munichel* † tells us, that the Water of the Lake is Salt to the highest Degree; and that coming near the Lake or Sea, he passed

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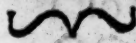
† Journey from Aleppo to Jerusalem, p. 82, 83.

through



through a kind of Coppice of Bushes Vol. I:  
and Reeds. In the Midst of which  
their Guide, who was an *Arab*, shewed  
him and his Companions a Fountain  
of fresh Water, rising not a Furlong  
from the Sea. *Fresh Water* (says Mr.  
*Maunder*) he called it, but we found  
it *Brackish*. So that it seems, 'tis on-  
ly *fresh* Comparatively, that is, 'tis  
not Salt to the highest Degree, as the  
Sea itself is. Now had the Soil been  
always thus impregnated with Salt,  
the Waters must have been so too.  
But a Place, where only Salt or Brack-  
ish Water is to be had (or where it is  
so for the generality only) is no com-  
modious Place for Pasturage. And  
therefore when we are told, *Gen. 13.*  
*10.* that one Motive that induced *Lot*  
to make Choice of the *Plain of Jor-*  
*dan*, particularly the Part of it about  
*Sodom* to sojourn in, was its being  
*well Watered*; it is rationally to be  
supposed, that the Waters in those  
Parts were then not Brackish, but  
Fresh. And this may suffice to shew,  
what was the natural State of the  
Land of *Sodom*, and the adjoining  
Cities before their Overthrow, and  
what the same became afterwards by  
the

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Vol. I. the terrible but Just Judgment of  
 God.

25. I shall now adjoin some Particulars concerning this Tract, taken out of Mr. *Maundrel*, and not mentioned in my Geography of the New Testament, as being more proper to be reserved to this Place. He † tells us then, that coming within about half an Hour of the Sea, they found the Ground uneven, and varied into Hills; much resembling those Places in *England*, where there have been anciently Lime-kilns. Whether these might be the Pits, at which the Kings of *Sodom* and *Gomorrhah* were overthrown by the four Kings, I will not (says he) determine. Then he takes Notice of the Fountain of fresh Water (as the *Arab* called it) above-mentioned.

26. After which he tells us, that the Dead Sea is enclosed on the East and West, with exceeding high Mountains; on the North, it is bounded with the Plain of *Fericho*, on which Side it receives the Waters of *Jordan*. On the South it is open, and extends

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† *Journey from Aleppo to Jerusalem*, p. 82—84.

beyond

beyond the Reach of the Eye. It is Vol. I.  
said to be twenty-four Leagues Long, and six or seven Broad.

On the Shore of the Lake (or Dead Sea) we found, says he, a black Sort of Pebble, which being held in the Flame of a Candle soon Burns, and yields a Smoak of an intolerable Stench. It has this property, that it looses only of its Weight, but not of its Bulk, by Burning: The Hills bordering upon the Lake, are said to abound with this Sort of Sulphureous Stones. I saw Pieces of it (says my Author) at the Convent of St. John in the WilderNESS, two Foot Square. They were carved in *Basso relievo*, and polished to as great a Lustre, as black Marble is capable of, and were designed for the Ornament of the new Church at the Convent.

27.  
*A Sulphureous Stone here, capable of being Polished.*

As for the *Bitumen*, for which this Sea has been so Famous, there was none at the Place where we were, says Mr. Maundrel. But it is gathered near the Mountains on both Sides, in great plenty. I had (adds he) several Lumps of it brought me to Jerusalem. It exactly resembles Pitch, and cannot readily be distinguished from

28.  
*Of the Bitumen here.*



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Vpl. I. from it, but by the Sulphureousness  
 of its Smell and Taste,

29.  
of Lot's  
Wife.

On the West Side of the Sea is a  
small Promontory, near which, as our  
Guide told us, stood the Monument  
of *Lot's* metamorphosed Wife ; Part  
of which (if they may be credited) is  
visible at this Day.

30.  
of the Ap-  
ples of So-  
dom.

As for the *Apples of Sodom* so much  
talked of, I neither saw nor heard of  
any hereabouts. Nor was there any  
Tree to be seen near the Lake, from  
which one might expect such a kind  
of Fruit. Which induces me (says  
*Mr. Maundrel*) to believe, that there  
may be a greater Deceit in this Fruit,  
than that which is usually reported of  
it ; and that its very Being, as well  
as its Beauty, is a Fiction, only kept  
up (as my Lord *Bacon* observes, ma-  
ny other false Notions are) because it  
serves for a good Allusion, and helps  
the Poets to a Similitude. Such is the  
Account given us, by the late Reve-  
rend and Ingenious *Mr. Maundrel*, of  
the *Asphaltite Lake* (or *Dead Sea*, cal-  
led by *Moses* the *Salt-Sea*, and some-  
times the *Sea of the Plain*, and which  
was originally the *Vale of Siddim*)  
and the Parts adjacent,

Having

Having spoken of the Vale of Sid. Vol. I.  
 dim, wherein the five Cities of So-  
 dom, Gomorrah, Admah, Zeboim, and <sup>31.</sup>  
 Bete, all of them once stood; and <sup>Of the</sup>  
 five Kings whereof were overcome by <sup>King of</sup>  
 Chedorlaomer King of Elam, together <sup>Ellasar,</sup>  
 with his Confederates, Amraphel King <sup>and King</sup>  
 of Shinar, Arioch King of Ellasar, and <sup>of Nations.</sup>  
 Tidal King of Nations; I proceed to  
 enquire, where were seated the King-  
 doms of the two Kings last mention-  
 ed. For as to the other two King-  
 doms of Elam and Shinar, their Situ-  
 ation is known from what has been  
 already said, concerning the Settle-  
 ment of Elam, the Son of Shem, in  
 the Province of Elymais, and the ad-  
 joining Parts of Persia; and concern-  
 ing the Land of Shinar. So that by  
 the King of Elam, and King of Shinar  
 is to be understood much the same,  
 as the then King of Persia, and the  
 King of Babylon. As for Ellasar,  
 whereof Arioch was King, it seems  
 probably enough to be that Country  
 in Arabia, whose Inhabitants are by  
 Ptolemy called Etisari. And the Na-  
 tions, of which Tidal is here said to  
 be King, are most probably the same  
 with those stiled (Josh. 12. 23.) the  
 Nations

Vol. I. *Nations of Gilgal*; where by *Gilgal*, it is reasonably conjectured, is not to be understood the Place near the River *Jordan*, so named by *Joshuah*; but *Galilee*, and particularly that Part of it which was called *Galilee of the Nations*. For *Galilee of the Nations*, and the *Nations of Galilee* may well be taken, for two Expressions denoting one and the same Country. The Grounds on which this Interpretation of the *Nations of Gilgal* is founded, shall be taken Notice of, when we come to the Geography of the Book of *Joshuah*.

32.  
of Dan, or  
Lashah.

As for *Dan*, whither *Abraham* followed after *Chedorlaomer*, and where he fell upon him, and worsted him, it is so named, *Gen.* 14. 14. proleptically; this Name being not given to it till long after, as we learn, *Judg.* 18. 29. Its Name afore was *Laiish*, as we learn in the same Text: Or, as it is otherwise called with some Variation, *Leshem*, *Josh.* 19. 47. The same is probably enough thought to be the *Lashah* mentioned, *Gen.* 10. 19. as one of the Borders of the Land of *Canaan*. It was called in the Times of the New Testament, *Cæsarea Philippi*;

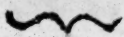


lippi; and accordingly, under that Name I have spoken of it in my Geography of the New Testament, Part I. Chap. 6. s. 5. Vol. I.

Abraham, having smote the Army of *Chedorlaomer*, and put him to Flight, pursued after him to *Hobab*, which Place is not (as I can find) any where else mentioned in Sacred Writ. And therefore we must be content with the general Description, given of its Situation by the Sacred Historian in this Chapter, where he tells us, v. 15. that it was *on the Left-Hand of Damascus*. As for the City of *Damascus*, I have spoken largely of it in my Geography of the New Testament, Part II. Chap. 1. s. 2. 33.  
Of Hobab.

So likewise in my Geography of the New Testament, Part I. Chap. 2. s. 4. I have spoken of *Salem*, where-  
of *Melchisedec* was King, and which is generally agreed to be the same afterwards called *Jerusalem*. The *Valley of Shaveh*, which the Sacred Historian here tells us, was the same with the *Kings-dale*, is one of the Valleys near *Jerusalem*, and thought by some to be the same with the *Valley of Jehoshaphat*, or that Valley which lies be- 34.  
Of Salem,  
and the  
Valley of  
Shaveh.

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Vol. I. tween *Jerusalem* and Mount *Olivet*,  
 and through which the Brook *Cedron*  
 runs.

35. We have now taken sufficient no-  
 of Hebron. tice of the several Places mention'd in  
*Gen. 13*, and *14*, except *Hebron*; whi-  
 ther *Abraham* removed, after he and  
*Lot* were separated one from the o-  
 ther. This is a City frequently men-  
 tion'd in the Sacred History, and of  
 great Repute in those Days; and  
 therefore I shall insist the longer upon  
 it.

36. It seems to have the Name of *He-*  
 bron given it by the *Israelites*, where-  
 as it was afore called *Kirjath-Arba*  
 (*Josh. 14. 15.*) or the City of *Arba*,  
 as it is rendred *Josh. 15. 13.* The  
 Word *Arba* in the *Hebrew* Language  
 denotes *Four*; and from hence and  
 from *Josh. 15. 15.* wrong interpreted,  
 there seems to have arisen a fabulous  
 Tradition among the *Jewish* Writers,  
 that this City had the Name of *Kir-*  
*jath-Arba* given it, as denoting the  
 City of *Four*, because there were buri-  
 ed here Four most illustrious Men, *A-*  
*dam*, *Abraham*, *Isaac*, and *Jacob*; as  
 also Four illustrious Women, *Eve*,  
*Sarah*, *Rebecca*, and *Leah*. That all  
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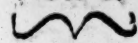
Called a-  
 fore Ker-  
 jath-Arba,  
 and why.

the other Persons here mention'd, except *Adam* and *Eve*, were buried near *Hebron*, is evident from the Sacred History. But that *Adam* also and *Eve* were buried here, is only a fabulous Tradition, which seems to have arisen (as I before intimated) from a Misinterpretation of *Josh. 14. 10.* *The Name of Hebron before was (Kirjath-Arba, i. e.) the City of Arba, a great Man among the Anakims :* which the *Jews* understand thus : *The Name of Hebron before was (Kirjath-Arba, i. e.) the City of Four : One of which was Adam, that lies here among the Anakims.* For as the Word *Arbah* in *Hebrew* denotes *Four* ; so the Word *Adam* denotes *Man*. But that the former Interpretation is the truest, is evident from *Josh. 15. 13, 14.* where we are expressly told, that *Arbah* was the Father of *Anak*, and that when *Caleb* made himself Master of *Hebron*, he drove from thence the three Sons of *Anak*, *Sheshai*, *Abiman*, and *Talmi*. As for the Gigantick Stature of the *Anakims*, so frequently taken notice of in Scripture, I shall speak of it in a more proper Place.



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Vol. I.



37.  
The Anti-  
quity of  
Hebron,  
and its Si-  
tuation.

Proceed we here to observe the Antiquity of this City, which is set forth Num. 13. 22. where we are told, that *it was built seven years before Zoan in Egypt*; which Zoan, as it was the Royal City of the Pharaoh's, or ancient Kings of Egypt, so it seems to have been boasted of by the Egyptians on account of its Antiquity. Wherefore Moses, to set forth the great Antiquity of Hebron, says, that it was built before Zoan. Being not yet come to the Division of the Land of Canaan among the Tribes of Israel, it will be proper to say no more of the Situation of Hebron, than that it was seated in the Hill-Country in the Southern Part of Canaan, on the Ridge of Mountains, which run Southward from Jerusalem.

38.  
What re-  
markable  
for; and  
why named  
Hebron.

This City, as it is famous in Sacred Story for Abraham's sojourning in the Neighbourhood thereof, and buying there a Burying-place for his Family, (of which more by and by;) so was it famous in After-ages for King David's keeping his Court here for the first seven Years of his Reign, till he took Jerusalem. It is also supposed to have been the Dwelling-place of

Za-

*Zacharias* and *Elizabeth*, the Parents Vol. I. of *St. John* the Baptist. This is certain, that 'twas one of the Cities given to the *Levites*, and a City of Refuge; *Josh.* 21. 13. And perhaps it took the Name of *Hebron*, from *Hebron* one of the Sons of *Kobeth*, and Grandson of *Levi*. It is indeed said, that *Caleb* gave it the Name of *Hebron*, from a Son of his of that Name: But I am yet to seek whence 'tis known that *Caleb* had any such Son: I don't find that the Scriptures makes mention of any such.

When the Christians had conquer'd *Palestine*, it was made a Bishop's See, <sup>39.</sup> as we are told by the Writers of those <sup>A Bishop's</sup> Times: And I am apt to think, it was <sup>See.</sup> so, long before that, namely, in the more early Ages of Christianity. For *Socrates* the Ecclesiastical Historian tells us of the Emperour, *Theodosius* the Younger, that when the Bishop of *Chebron* had ended his Life at *Constantinople*, the Emperour desired to have his Hair-cloth Cassock, which (altho' it was very foul and nasty) he wore instead of a Cloak, believing he should thereby partake of something of the dead Bishop's Sanctity. Now what

Vol. I. we write *Hebron*, is always writ by the Greeks *χεβρων*, *Chebron*; and therefore the Bishop of *Chebron* mentioned by *Socrates*, might be the Bishop of the City we are speaking of.

4C.  
Of the  
Plain of  
Mamre;  
and first of  
its Name.

Having spoken of the City *Hebron* it self, we must now speak particularly of the Plain of *Mamre* in the Neighbourhood thereof, and wherein *Abraham* for some time dwelt, building there an Altar unto the Lord, (*Gen. 13. 18.*) as he did in other Places where he resided, or made any considerable stay. As to the Name of this Plain or Valley, it probably was so called from that *Mamre*, who is mentioned with those that went with *Abraham*, when he pursued after *Chedorlaomer*, and rescued his Kinsman *Lot*; and who probably was the Possessor of the Plain, wherein *Abraham* sojourned. Nay, so great and considerable a Person do's this *Mamre* seem to have been, that from him likely the City of *Hebron* it self was called *Mamre*, as appears from *Gen. 35. 27.* where it is said that *Jacob* came unto *Isaac* his Father, unto *Mamre*, unto the City of *Arbab*, which is *Hebron*. Where according to all the ancient Versions *Mamre*,

the



the *City of Arbah*, and *Hebron*, are all Vol. I. three equivalent Terms, and the latter in order designed as exegetical or explanatory of the former. And the same is confirmed from *Gen. 23. 19.* where it is said, that *Abraham buried Sarah in the Cave of the Field of Machpelah, before Mamre: The same is Hebron in the Land of Canaan.* Hence not only All the antient Versions, (as is afore observed) but *Casertius*, and after him *Jerom*, do both of them in their Account of *Mamre*, tell us that it was the same as *Hebron*. And 'tis very likely that it might frequently, if not generally, be denoted under this Name by the *Hebrews*, in respect of *Mamre*, *Abraham's Friend*, till it took afterwards the Name of *Hebron*.

As to the Situation of the Plain of *Mamre*, it is evident from the Scripture History, that it lay by *Hebron*; and 'tis not to be reasonably doubted, but that it is the very same, which is called, *Gen. 37. 14. the Vale of Hebron.* We are told, that it is fifteen Furlongs, *i. e.* near two Miles from *Hebron*, Southward; and that it is (or at least was formerly) a fertile and pleasant Valley, which may be reasonably

41.

The Situation of the Plain of Mamre.

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Vol. I. sonably supposed from *Abraham's* making Choice of it to sojourn in.

42.  
Of the  
Oak of  
Mamre.

It is remarkable in Sacred History, for *Abraham's* entertaining there three Angels under an Oak, which Oak also became very famous in After-ages; insomuch that superstitious Worship came to be performed there. This the great *Constantine*, esteemed the first Christian Emperor of the *Romans*, put a stop to by a Letter written to *Eusebius*, Bishop of *Cesarea* in *Palestine*, to that purpose. Some will have the forementioned Tree, not to have been an Oak, but a *Turpentine* Tree.

43.  
An Oratory  
or Church  
built there.

As the Altar abused here to Superstition, was, by the Order of *Constantine* the Great, pulled down and destroyed; so a Church was built there by the Orders of the same pious Prince. There was also another Church erected not far from the former, by *Helena* the Religious Mother of *Constantine*, over the Cave where *Abraham* and the other Patriarchs were Buried. And though the City *Hebron* is utterly ruined, as our worthy Countryman and Gentleman, Mr. *George Sandy's* informs us, yet the Graves

Graves of the Patriarchs are much vi- Vol. I.  
sited by Pilgrims.

In Gen. 15. *Moses* relates, how 44.  
God renewed his Promise to *Abra-* A Distin-  
*ham*, of giving the Land of *Canaan* to *tion to be*  
his Posterity for an Inheritance, v. 7. *made, be-*  
which Promise God was pleased to *tween*  
confirm then with a Sign and a *what God*  
Vision, v. 8-16. In this Vision (as is *promised*  
probable) God not only repeated his *the Isra-*  
Promise of giving the Land of *elites for a*  
*Canaan* for an Inheritance to the Seed of *Possession,*  
*Abraham*, but withal further promi- *and what*  
sed to give unto his Seed the *for Domi-*  
*Dominion* of a much larger Tract; namely,  
of all the Country, *from the River of*  
*Egypt*, unto the great River, the River  
*Euphrates*; that is, the Country of the  
*Kenites*, and *Kenizzites*, and *Kadmo-*  
*nites*, and *Rephaims*, as well as of the  
*Hittites*, and *Perizzites*, and *Amorites*,  
and *Canaanites*, and *Girgassites*, and *Je-*  
*busites*. This Distinction between what  
God promised to give, and actually  
did give to the *Israelites* for a *Possessi-*  
*on*; and what he promised to give,  
and actually did give to them the  
*Dominion* of, is of good Use for the  
clearer Understanding of the Sacred  
History, and of God's Veracity in  
making



Vol. I. making good his Promises to the Patriarchs; and is indeed no other, than what is nicely observed in the Sacred Writings themselves. For herein we read frequently of God's giving the *Land of Canaan* for a † *Possession* to the Seed of *Abraham*; but I don't remember the same is any where said of all the adjoining Countries, which, though lying *out* of the Borders of the *Land of Canaan*, were yet under the *Dominion* of the *Israelites* for some time. 'Tis indeed said of some of these, viz. of the Kingdom of *Og*, King of *Basban*, and the Kingdom of *Sihon*, King of the *Amorites*, on the East of *Jordan*; that *Moses* gave them for a *Possession* unto the *Reubenites*, and *Gadites*, and the half Tribe of *Manasseh*, *Josk.* 12. 6. Of the rest of the Lands lying between the River of *Egypt*, and the *Euphrates*, 'tis no where (I think) said of them, that God would give them to the *Israelites* for a *Possession*; but only in general, that he would give them, (as in this Place, *Gen.* 15. 18) namely, so as that they should be tributary to the *Israelites*.

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† *Gen.* 17. 8, & 48. 4. *Lev.* 14. 34.

This is more clearly expressed, *Deut. Vol. I.*

II. 24, 25. *Every Place whereon the Soles of your Feet shall tread, shall be yours ; from the Wilderness and Lebanon, from the River, the River Euphrates, even unto the uttermost Sea, shall your Coast be. There shall no Man be able to stand before you ; the Lord your God shall lay the Fear and the Dread of you upon all the Land, &c.* By what is here said (v. 25.) of the Lord's laying the *Fear and Dread* of the *Israelites*, on the *Inhabitants* of these *Parts*, insomuch that they should not be able to stand before them ; seems to be plainly denoted, in what Sense *all* this large *Tract* mentioned, v. 24. was to be the *Israelites*, namely, all as to *Dominion*, though not as to *Possession*. And agreeably to the Extent of the *Dominion* of the *Israelites* here specified, we are told, *I King. 4. 21*, that *Solomon reigned over all Kingdoms, from the River, unto the Land of the Philistines, and unto the Border of Egypt.* But though the *Bounds* of the *Israelitish Dominions*, did for sometime reach thus far ; yet we find the *Bounds* of the *Israelitish Possessions*,

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Vol. I. *ons*, to be set out much narrower by  
 ~~~~~ Moses, Numb. 34. 1—15. And here,  
 v. 2. the Distinction I am speaking  
 of, is very plainly inculcated to the  
 Israelites by God's Command; *Com-*  
*mand the Children of Israel, and say*  
*unto them, when ye come into the Land*  
*of Canaan (this is the Land that shall*  
*fall unto you for an Inheritance, even*  
*the Land of Canaan with the Coasts*  
*thereof) then your South-quarter shall be,*  
 &c. Where the Words inserted by  
 way of Parenthesis, *viz. This is the*  
*Land that shall fall unto you for an In-*  
*heritance*; does plainly imply thus  
 much, that what else God should give  
 unto them, he gave it them, not as  
 Part of their *Inheritance*, but of their  
*Dominions*.

45. The Distinction I am establishing,  
 The Import of God's giving a Land for a Possession.  
 will (I think) be put beyond all Dis-  
 pute by one Observation more, con-  
 cerning the Import of God's giving a  
 Country for a Possession. For hereby  
 is (I think) meant, God's giving to a  
 People a *Right* and *Title* to the Pos-  
 session of the said Country, so as that  
 the former Inhabitants have no long-  
 er any Claim thereto; and though the  
 People, to whom God thus gives it,  
 may

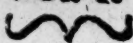


may by their Impiety provoke God Vol. I.  
to suffer them to be actually *dispossessed* of the said Country, yet they still retain a Divine Right and Title to the *Re-possessing* of the same, as soon as they return to their due Obedience to God. Accordingly, during the Captivity of the *Jews* in *Babylonia*, the Land of *Canaan* is stiled *their own Land*; and God's putting an End to that Captivity, is all along exprest in *Ezekiel*, by God's causing them to *return into their own Land*, *Ezek.* 34. 13, & 36. 24, &c. Whence may be reasonably inferred, that though God had put the *Jews* out of actual *Possession* of the Land of *Canaan*, by suffering them to be carried away Captive, yet he had not thereby put them out of all *Right* and *Title* to the Possession thereof; for if so, then it could not have been called any longer *their own Land*.

And perhaps this Observation will 46.  
afford us the best Exposition of those *The Land*  
Texts, wherein God promised to *A-* of *Canaan*,  
*braham*, and the other Patriarchs, to in what  
give to their Seed the Land of *Ca-* Sense gi-  
*naan* for an *Everlasting Possession*. For ven by God  
this will be literally true, if by God's to the  
Giving *Jews*, for  
an Ever-  
lasting  
Possession.

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Vol. I. Giving the Land of *Canaan* for an *Everlasting Possession*, be understood not as to the *Perpetuity* of the *Actual Possession* of it, but as to the *Perpetuity* of *Right* and *Title* to the said Possession, upon performing the Condition required of them, namely, Obedience to the Will of God, duly made known unto them. Agreeably hereto, 'tis I think an Opinion not ill-grounded, and therefore generally received, that upon the general Conversion of the *Jews* to Christianity, they shall again hereafter (as formerly) be brought by the Divine Providence into that, which may be still called *their own Land*, in respect of the Divine Right and Title given them thereto, through all Generations to come. To conclude this Point, the Import I assign to the Scriptural Expression of *giving a Land for a Possession*, can't seem strange; since 'tis no other, than that wherein we use the like Expression among us, of *giving one an Estate*. For, if no Limitation be exprest thereby, according to common Acceptation is understood, not only giving One actual Possession of the Estate, but a *Perpetuity*

tuity of Right and Title to the said Vol. I.  
Possession. 

Having largely shewn, in what <sup>47.</sup>  
Sense the Promise made by God, in <sup>Of the</sup>  
*Gen. 15. 18, &c.* is to be understood, <sup>River of</sup>  
I come now to speak distinctly of the <sup>Egypt, pe-</sup>  
Particulars therein contained. And <sup>culiarly so</sup>  
first to begin with the two Bounds <sup>stiled in</sup>  
here assigned, *from the River of Egypt,* <sup>Scripture.</sup>  
*unto the great River, the River Eu-*  
*phrates.* This last is sufficiently known,  
by what has been said already; we  
are therefore only to enquire, what  
River is here meant by the *River of*  
*Egypt.* That hereby is not to be un-  
derstood the great River of *Egypt*,  
called the *Nile*, (as some have ima-  
gined) may be reasonably enough  
inferred from this very Text. For  
the *Euphrates* being here stiled the  
*great River*, it may be reasonably sup-  
posed, that the other River here men-  
tioned with it, is not a *great River*,  
but some *lesser River*; and conse-  
quently not the River *Nile*, there be-  
ing no such Disparity as to the Great-  
ness of the *Nile*, and the *Euphrates*,  
(especially as to that Part of the *Eu-*  
*phrates*, to which the Dominion of  
the *Israelites* was to extend) as that  
one



Vol. I. one should be stiled the *great River*, when mentioned with or compared to the other. And the same will further appear from other Places of Scripture, where mention is made of *the River of Egypt*. To instance in some of them, *Moses* speaking, *Numb.* 34. 5. of the South-border of the Land of *Israel*, says, that it shall fetch a Compass from *Azmon*, unto the River of *Egypt*, and the goings out of it shall be at the Sea. Accordingly we read, *Josh.* 15. 4. that the South-coast passed toward *Azmon*, and went out unto the River of *Egypt*, and the goings out of that Coast were at the Sea. From the two Places forecited it is evident, that the *River of Egypt* was a Part of the South-border of the Land of *Israel*. But now 'tis well known, that the Land of *Israel*, i. e. the Land divided among the Twelve Tribes of *Israel*, did not reach to the River *Nile*. Therefore it evidently follows, that the *River of Egypt* so called in Scripture, was a distinct River from the *Nile*; and was some lesser River that ran not far off from *Gaza*, a City in the South-border of the Land of *Israel*. And this is expressly confirmed, *v.* 47.

of

of this same 15th Chapter of *Joshuah*, Vol. I. where an Enumeration being made of the Cities belonging to the Tribe of *Judah*, among the rest is mentioned *Gaza, with her Towns and her Villages, unto the River of Egypt*. Whence it may be clearly inferred, that the *River of Egypt* was not far from the City of *Gaza*.

The Situation of the two Boundaries of the Israelitical Dominion being thus known, namely, of the *River Euphrates*, and the *River of Egypt*; we are next to enquire after the Situation of the several People here mentioned, and whose Countries should lye within either the *Possession*, or else the *Dominion* of the Children of *Israel*. The first People here mentioned by *Moses*, are the *Kenites*. Some for want of observing the forementioned Distinction, between the *Possession* and the *Dominion* promised to the *Israelites*, have thought that the *Kenites* were Descendants of *Canaan*. But it is much more probable, that they were of a different Race. From, 1 *Sam.* 15. 6. we may receive clear Light, as to the Situation of them, and good Light as to their Descent.

48.

Of the Kenites.

Y

For

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48.  
Of the Kenites.

Y

For

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Vol. I. For Saul being sent by God's special Command to destroy the *Amalekites*, we there read, that he said unto the *Kenites*, go, depart, get you down from among the *Amalekites*, lest I destroy you with them: For ye shewed kindness to all the Children of Israel, when they came up out of Egypt. Now what is here said of the *Kenites* shewing kindness to the Children of Israel, when they came up out of Egypt, is to be understood (as is observed in the Margin of our Bible) of the Kindness shewn to them by the Father-in-Law of Moses, and his Family, and People. But the Father-in-Law of Moses is expressly said, to be † not only the Priest of *Midian*, but also a *Midianite* himself; and so was descended of *Midian* or *Madian*, one of *Abraham's* Sons by *Keturah*. So that the *Kenites* were probably a Branch of the *Midianites*; which is the more probable, inasmuch as what is here said in *Samuel* of the *Kenites* dwelling among the *Amalekites*, may be observed of the *Midianites* from other Places of Scripture. For 'tis evident from several Places of

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† Exod. 18. 1. compared with Numb. 10. 29.

Sacred Writ, that the *Midianites*, as Vol. I. well as *Ishmaelites*, and *Amalekites*, were some of those *mixt People*, that dwelt intermixt one with another, from *Havilah* unto *Shur*. Upon the whole therefore it may be rationally concluded, that by the *Kenites* are here to be understood a People of the North-West Part of *Arabia Petraea*, from the South Border of the *Land of Israel*, to the *Red-Sea*; to which the *Israelitish* Dominion could extend for some time.

We have not so much Certainty, who the *Kenizites* were. But they being mentioned by *Moses* next to the *Kenites*, and between these and the *Kadmonites*, this may be some Argument to incline us to think, that they were also situated between the *Kenites* and the *Kadmonites*. And the same will be confirmed by this Consideration, that since the People lying between the *Kenites* and *Kadmonites*, were subject to the Dominion of the *Israelites*, as well as the *Kenites* and *Kadmonites* themselves; therefore 'tis not likely, that the Sacred Historian would pass them over without mentioning them; and if he mentioned

49.  
Of the Kenizites.



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Vol. I. them, then they must be denoted by this Name of the *Kenizites*. And that they are so denoted, is not improbable, if we observe, that one of the Grand-sons of *Esau* was named *Kenaz*; the Plural whereof is *Kenezim*, i. e. *Kenezites*. Since therefore 'tis certain, that the *Edomites* were sometime under the Dominion of the *Israelites*; 'tis not unlikely, that they might be denoted in this Place, by the Name of *Kenezites*.

50.  
Of the  
Kadmo-  
nites.

The Word *Kadmonites*, denotes as much as *Easterns*, or *East-Country People*; so that it is an Opinion probable enough, that thereby are denoted all the People living on the East of *Jordan*; whose Countries were, in process of time, either possessed by the *Israelites*, as the Kingdoms of *Og* and *Sihon*, or else were subdued by the *Israelites*, and for some time under their Dominion, as the Land of the *Moabites*, *Amorites*, &c.

51.  
Of the Pe-  
rezites and  
Girga-  
shites.

Of the other People here mentioned, the *Hittites*, *Perezites*, *Rephaims*, *Amorites*, *Canaanites*, *Girgashites*, and *Jebusites*, I have spoken of them all already, except the *Perezites*, and *Rephaims*. As to the *Perezites*, it is not

not to be doubted, but they were Vol. I.  
 Descendants of *Canaan*, and seated  
 within the Land of *Canaan*; but in  
 what Part 'tis not so easy to deter-  
 mine. Upon comparing all the se-  
 veral Places of Scripture, where the  
 Families or Nations of *Canaan* are  
 mentioned, I find seven Nations to  
 be reckoned up in three Places (*Dent.*  
*7. 1. Josh. 3. 10. & 24. 11.*) name-  
 ly, the *Canaanite*, the *Hittite*, the  
*Hivite*, the *Perezite*, the *Girgashite*,  
 the *Amorite*, and the *Jebusite*. And  
 of these, I find but six mentioned in  
 ten Places; and in nine of these ten  
 Places, the Nation of the seven afore-  
 mentioned, which is omitted, is the  
*Girgashite*: in the other of the ten  
 Places, the *Girgashite* is mentioned,  
 and the *Hivite* omitted. In one Place  
 there are but five mentioned, the *Ca-  
 naanite*, and the *Girgashite* being o-  
 mitted. What may be inferred from  
 hence, is this, that the *Girgashite* was  
 probably a very small Nation; and  
 as such, is therefore most frequently,  
 either wholly omitted, or else com-  
 prehended under some other Name;  
 and that likely, under the Name of  
 the *Hivites*, or else *Perezites*. It may

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Vol. I. be some Motive to induce us to believe, that they may be comprehended under the *Hivites*, because that, whereas in nine Places of ten, the *Girgashite* is omitted, and the *Hivite* mentioned, in the tenth Place, the *Girgashite* is mentioned, and the *Hivite* omitted. To which may be added, that 'tis pretty clear, that the *Hivites* and *Girgashites* were neighbouring Nations; forasmuch as the *Hivites* are expressly said in Scripture, to inhabit the Parts of *Canaan* adjoining to Mount *Lebanon* or *Libanus*, and particularly the Eastern Part thereof about Mount *Hermon*; and the *Girgashites* are probably supposed to have been seated about the Sea of *Galilee*; since we read of the *Gergesens* inhabiting those Parts in the times of the Gospel. If this be not sufficient to induce us to believe, that the *Girgashites* were frequently comprehended under the *Hivites*; there are other Considerations, which tend to induce us to believe, that they may be comprehended under the Name of the *Perezites*. If we consult, *Gen.* 10. 15—18. where *Moses* does as it were professedly reckon up the several



several Families, or Sub-Nations of *Canaan*; we there find no mention made of the *Perezite*. So that it may be probably inferred, that the Name *Perezite* was not derived from any Son of *Canaan* of that Name, but from some Circumstance relating to the Situation, or Way of living of some of *Canaan's* Descendants. Since therefore it is evident from Scripture, that the *Perezites* lived in the mountainous and woody Parts of the Land of *Canaan*; and since the Word פְּרָזִית *Perazoth* denotes in Hebrew *Villages*; hence it may be probably conjectured, that such of the *Canaanites* in general, that lived not in Cities or Towns well frequented, but in Villages or Places less frequented (as being situated in the Woods and Mountains) were comprehended under the Name of פְּרָזִי *Perazim* or *Perezites*, i. e. *Villagers* or *Rusticks*, of what particular Nation soever they were.

Of the ten People mentioned, *Gen.* 52. 15. 19—21. there remain only the *Rephaim* to be spoken of. We find a <sup>of the Rephaim.</sup> People of the same Name mentioned, *Gen.* 14. 5. As to the Import of the Name, I shall only observe here in  
Y 4                      general,

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Vol. I. general, that it is agreed by the Learned in the Hebrew Language, that it denotes Men of a *Gigantick* or extraordinary Stature or Strength. As to their Situation, 'tis pretty clear from Scripture, particularly from *Gen.* 14. 5. that some of them were situated on the East of *Jordan*, adjoining to the *Zuzims* and *Emims*. But since the *Rephaims* here mentioned, are mentioned between the *Hittites*, *Perezites*, *Amorites*, &c. who lived within the Land of *Canaan*, and so on the West of *Jordan*; for these Reasons I am induced, by these *Rephaims*, rather to understand the Inhabitants of the Valley in the Land of *Canaan*, and lying between *Jerusalem* and *Bethlehem*, called the *Valley of the Rephaim* or *Giants*, and mentioned in several Places of Scripture, as *Josh.* 15. 8. & 17. 16. From which two Texts it is evident, that this Valley lay near to *Jerusalem*, and that through or by it passed the Boundary between the Tribes of *Judah* and *Benjamin*. I shall speak more of this Valley hereafter in a more proper Place.

In *Gen. 16.* *Moses* acquaints us, Vol. I.  
 how *Hagar* (being dealt with hardly by Her Mistress *Sarah*, for that She despised Her Mistress on Account of Her being barren) fled into the Wilderness, and there was found by the Angel of the Lord, at a Fountain in the way to *Shur*; which Fountain or Well was therefore called *Beer-labai-roi*, i. e. the Well of him that lives and sees me, and was situated between *Kadesb* and *Bered*. Now we have above observed, that *Shur* was the Name of that Part of *Arabia Petraea* which adjoins to *Egypt* and the *Red-Sea*. And *Kadesb* was a City lying on the Edge of the Land of *Canaan*, to the South of *Hebron*. So that this Fountain or Well was situated somewhere between *Kadesb* and *Shur*. The Place *Bered* here mentioned, being no where else found in the Scriptures, will afford us no Light as to the more particular Situation of it. However, 'tis very probable, that 'twas not far from *Gerar*, (of which by and by) since, whilst *Abraham* sojourned in these Parts, we read, that *Isaac* came from the Way of the Well *Labai-roi*, or *Beer-labai-roi*; and also that after  
 Abra-



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Vol. I. *Abraham's Death*, *Isaac* dwelt for  
 sometime by the same Place, *Gen.* 24.  
 62. & 25. 11.

54.  
 of *Gerar*.

*Moses* having given us Account,  
*Gen.* 17th, of the Institution of Cir-  
 cumcision; and *Gen.* 18th and 19th,  
 of the Destruction of *Sodom* and *Go-  
 morrah*, (of which I have treated al-  
 ready) he informs us, (*Gen.* 20th) of  
*Abraham's* removal from the Parts  
 about *Hebron*, more Southward be-  
 tween *Kadesh* and *Shur*, and sojourn-  
 ing in *Gerar*. This Place is frequent-  
 ly mentioned, in the History of *Abra-  
 ham* and *Isaac*. It appears from *Gen.*  
 10. 19. (where *Moses* marks out the  
 four Sides of the *Land of Canaan*) that  
*Gerar* was seated in the Angle, where  
 the South and West Sides of *Canaan*  
 met. It may also be inferred from  
 the said Text, that it was not far  
 from *Gaza*, of which I have spoken  
 in my Geography of the New Testa-  
 ment, Part II. Chap. 2. §. 6. It is  
 evident from what is said of *Gerar*,  
 in Relation to the History of *Abra-  
 ham* and *Isaac*, that it was a Regal  
 City, and the usual Name of the  
 Kings thereof seems to have been  
*Abimelech*; as *Pharaoh* was the usual  
 Name

Name of the Kings of *Egypt*, in those Vol. I.  
more early Times. The Kings of   
*Gerar*, were in all probability *Philistines* by Extraction: For the Kingdom of *Gerar* is expressly reckoned within the *Land of the Philistines*, Gen. 21. 32, 34.

During *Abraham's* sojourning in 55.  
these Parts, *Isaac* was born; who of the Wilderness of Paran.  
sometime after being mocked by *Ishmael*, *Hagar's* Son, at *Sarah's* motion, and upon God's Approbation, *Ishmael* with his Mother was sent away, and dwelt in the Wilderness of *Paran*, adjoining to *Kadesh* already mentioned; and of which more will be said, when we come to speak of the Travels of the *Israelites* through *Arabia Petraea*.

During the same time, *Abraham* 56.  
and *Abimelech* made a Covenant to- of Beer-sheba.  
gether, concerning a Well which *Abraham* had digged. Which Well, from the Oath mutually taken between the two forementioned Persons, was called *Beer-sheba*, i. e. the *Well of the Oath*. Here *Abraham* planted a Grove, and called there on the Name of the Lord, the Everlasting God, Gen. 21. 33. In Process of time, there was a City or considerable Town built

Vol. I. built here, which is taken notice of by Heathen Writers, by the Name of *Berzimme* or *Bersabe*. The greatest Length of the *Land of Israel*, is frequently denoted in Scripture, by the Distance from *Beersheba* in the South, to *Dan* in the North. Dr. *Heylin* tells us, that 'twas well fortified by the Western Christians, when they were Masters of the *Holy Land*, as being a Border-Town of good Importance.

57. Whilst *Abraham* sojourned at *Beer-*  
*The Land sheba*, it pleased God to make that  
*of Moriah.* signal Trial of *Abraham's* Obedience, by requiring him to go into the *Land of Moriah*, and there to offer his only Son *Isaac*, whom he loved, for a Burnt-Offering on one of the Mountains, which God should tell him of, Gen. 22. 2. From comparing this Text with 2 Chron. 3. 1. it is (I think) generally received as an Opinion not ill-grounded, that the *Moriah* to which *Abraham* was ordered to go, and on a Mountain whereof he was to offer *Isaac*, was no other than the Mount *Moriah*, whereon *Solomon* built the Temple; and on one Part whereof, namely, Mount *Calvary*, our Saviour did



did afterwards actually offer himself up to God for the Redemption of Mankind. Which Offering of our Blessed Saviour, as it seems to have been designedly prefigured by the (intentional) Offering of *Isaac*; (for in this Sense may perhaps be well enough, if not best, understood; what is said, *Hebr. 11.*) so it might seem good to the Divine Wisdom to assign the same Place, for the typical Offering of *Isaac*; where in due time, the Antitype our Blessed Redeemer was to be offered.

In the next Chapter, viz. *Gen. 23.* 58. we are informed of the Death of *Sarah*, at *Kirjath-arba* or *Hebron*; and of *Abraham's* buying the Field of *Ephron*, which was in *Mach-pelah*, which was before *Mamre*, the Field and the Cave which was therein:—and how *Abraham* buried *Sarah* in the Cave of the Field of *Mach-pelah*, before *Mamre*. Now from what has been said above, concerning *Mamre* being another Name for *Hebron*, and also of the adjacent Plain of *Mamre*; 'tis easy to gather, whereabout was situated this Field and Cave in *Mach-pelah*. There seems however to be one Particular worth

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Vol. I. worth our Observation, namely, that  
 here and in other Places of Scripture,  
*Abraham* is always related to buy this  
 Field and Cave in *Mach-pelah*, of  
*Ephron the Hittite*, and in the Pre-  
 sence of the Children of *Heth*; but  
*Gen. 14. 13.* the Plain of *Mamre*,  
 wherein *Abraham* dwelt, is said to be  
 the Plain of *Mamre the Amorite*.  
 From this Remark, in Conjunction  
 with what has been afore observed,  
 concerning the Situation of the *Hit-  
 tites* and *Amorites*, in the Parts about  
*Hebron*, may be inferred thus much;  
 that perhaps we have here got some  
 Footsteps of the Boundary between  
 the *Hittites* and *Amorites* in this Tract;  
 forasmuch as we hence plainly learn,  
 that the Field of *Ephron the Hittite*,  
 did lye before *Mamre* or *Hebron*,  
 which, as well as the adjacent Plain  
 did belong to *Mamre the Amorite*.  
 Where by the Word *before*, may pro-  
 bably be denoted, to the *West* or  
*South-West* of *Mamre*, and that on a  
 double Account; namely, because it  
 seems probable from the Sacred Hi-  
 story, that *Abraham* still dwelt at  
*Beersheba*, which lay South-West of  
*Hebron*; and also because it is Plain

from

from Scripture, that the *Hittites* dwelt Vol. I.  
on the West or South-West of He-  
*bron.* ~~~~~

After the Death of *Sarah*, *Abraham* 59.  
takes care for a suitable Wife for his *The City of Nahor.*  
Son *Isaac*. Whereupon he sends his  
chief Servant into *Aram-Naharaim* or  
*Mesopotamia*, to the *City of Nahor* his  
Brother, to take a Wife from thence  
of his own Kindred for *Isaac*. It is  
thought, that the *City of Nahor* here  
mentioned, was the same with the  
*City Haran* or *Charran*; to which  
*Abraham* with his Father *Terah*, first  
removed from *Ur of the Chaldees*.  
But there are Considerations of some  
Weight to incline one to think, that  
by the *City of Nahor* may possibly be  
denoted *Ur of the Chaldees*. For when  
*Terah* left that Place, we only read,  
that he took with him *Abraham* his  
Son, and *Lot* his Grand-son of the  
Male Issue: And therefore it may be  
reasonably concluded, that *Nahor* his  
other Son staid behind at *Ur of the*  
*Chaldees*. If therefore by the *City of*  
*Nahor*, is to be understood *Haran*,  
then *Nahor* must remove thither some-  
time after the Removal of his Father,  
though the Scripture is silent as to the  
Matter.



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Vol. I. Matter. Indeed we read, *Gen. 27.*  
 43. That *Laban* the Brother of *Rebecca*, and Grand-son of *Nahor*, did live at *Haran*. And therefore upon the whole it is probable, that though at first when *Abraham* with his Father *Terah* removed, *Nahor* staid behind at *Ur*; yet afterwards when his own Family was grown up, he might leave his other Sons at *Ur*, and he with his younger Son (as it seems) *Bethuel*, the Father of *Laban* and *Rebecca*, might remove to *Haran*.

6c. In *Gen. 25.* *Moses* informs us, that after *Sarah's* Death, *Abraham* took *Keturah* to Wife, and had several Children by Her. And that he gave to *Isaac* all that he had, that is, his Main-Estate; but unto the Sons of his Concubines he gave Gifts, and sent them away from *Isaac* his Son (while he himself yet lived) *Eastward*, unto the *East-Country*. After which the Sacred Historian concludes the History of *Abraham*, with telling us at what Age he died, namely, at the Age of an *Hundred threescore and fifteen Years*; and that he was buried by his Sons *Isaac* and *Ishmael*, in the Cave of *Mach-pelah*, in the Field of *Ephron*,  
 the

Abraham  
 makes  
*Isaac* his  
 Heir, and  
 sends his  
 Sons by *Keturah* into  
 the East  
 Country.

the Son of Zohar the Hittite, which is Vol. I.  
before Mamre; the Field which Abra-  
ham purchased of the Sons of Heth;  
there was Abraham buried, and Sarah  
his Wife, Gen. 25. 1-10.

Having gone through the History 61.  
of the Sojourning of Abraham, I shall The Method observed in the four following Chapters.  
proceed next to the History of the  
Sojourning of his Son Isaac; and  
then I shall speak of the Dwellings of  
his other Sons Ishmael by Hagar, and  
the Rest by Keturah; and after that  
of the Places where the two Sons of Lot,  
Moab, and Ammon, settled themselves.

## C H A P. VIII.

### *Of the Sojourning of Isaac.*

**H**AVING finished the History of A short Narrative of Isaac's sojourning; no Place being mentioned by Moses, but what is mentioned afore.  
Abraham, the Sacred Historian  
proceeds to that of Isaac; who, he  
tells us, continued to dwell (after his  
Father's Death, as he had done afore)  
by Beer-lahai-roi above-mentioned.  
Then giving a short Account of the  
Sons of Ishmael, the Sacred Historian  
gives us next an Account of the Birth

Z

of

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Vol. I. of *Eſau* and *Jacob*, who therefore were in all probability born at *Beer-lahai-roi*. A Famine ariſing, *Iſaac* went to *Abimelech* King of the *Philiftines*, unto *Gerar*, and dwelt at *Gerar*, Gen. 26. 1, 6. Hence he removed into the Valley of *Gerar*, and pitching his Tent, dwelt there; and digged again the Wells of Water, which had been digged in the Days of his Father; (for the *Philiftines* had ſtopt them after the Death of his Father,) and he called their Names after the Names that his Father had called them. Among theſe Wells was *Beersheba*, i. e. the Well of the Oath; where was a like Oath taken between *Iſaac* and *Abimelech*, the then King of *Gerar*, as had been before between *Abraham*, and the *Abimelech* that then reigned at *Gerar*. Whence the City, built here in ſucceeding Times, took the Name of *Beersheba* as we are expreſſly told, Gen. 26. 33. The Sacred Hiſtorian having juſt taken Notice of *Eſau*'s taking two of the Daughters of *Heth*, or *Hittite* Women to be his Wives, acquaints us next with the Circumſtances of *Jacob*'s getting the Bleſſing of his Father *Iſaac* away from *Eſau*,  
and



and with *Jacob's* being sent hereupon Vol. I.  
to *Padan-Aram*, to *Bethuel* his Mo-  
ther's Brother, then dwelling at *Ha-*  
*ran*; and with his Staying there four-  
teen Years and upwards, and then  
returning to his Father *Isaac*, who at  
that time sojourned at *Mamre* near  
*Hebron*, where *Abraham* had formerly  
sojourned. After which *Moses* pre-  
sently shuts up the History of *Isaac*,  
with an Account of his Age, and  
Death, and Burial by his two Sons,  
*Esau* and *Jacob*, *Gen. 27-35. v. 29.*  
So that there being no Places menti-  
oned in the History properly relating  
to the Sojourning of *Isaac*, but what  
has been mentioned before, and that  
chiefly in the History of *Abraham*,  
there is no Occasion to say any more  
of them here.

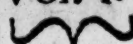
## C H A P. IX.

*Of the Dwellings of the Ishmaelites.*

I.  
The Situation of the  
Ishmaelites.

**H**AVING spoken of the Sojourning of *Isaac*, the only Son of *Abraham* by *Sarah*, and the Heir not only of his Temporal Estate, but also of (what was infinitely better) the Spiritual or Evangelical Blessing, promised by God to *Abraham* and his Seed; I judge it convenient to speak next of the Dwellings of the other Sons of *Abraham*, and so begin with *Ishmael*, *Abraham's* Son by *Hagar*, as being the Eldest. Now he himself dwelt in the Wilderness of *Paran*, as we are told, *Gen.* 21. 21. where taking a Wife out of the Land of *Egypt*, he became the Father of Twelve Sons; whose Posterity (as we are expressly informed, *Gen.* 25. 18.) dwelt from *Havilah* unto *Shur*, that is before *Egypt*, as thou goest towards *Affyria*, that is, in several Parts of *Arabia Petrea*; whereof the Western Part towards *Egypt*, is in Scripture called *Shur*; the

*Dwellings of the Ishmaelites.* 341

the Eastern Part towards the Persian Vol. I. Gulf, *Havilah*, as has been above- observed. Accordingly of the Twelve Sons of *Ishmael*, here reckoned up by *Moses*, some of them are expressly mentioned in Scripture, as inhabiting these Parts; and plain Footsteps of their Names are to be found in Heathen Writers, among the Inhabitants of this Tract.

Thus the Descendants of the First-born of *Ishmael* called *Nebaioth*, are mentioned together with the Descendants of his second Son *Kedar*, by the Prophet *Isaiah*, ch. 60. v. 7. 2.  
Of Nebai-  
oth, the  
First-born  
of Ishmael. The Descendants of *Nabaioth*, are the People called *Nabathæi* by Heathen Writers; and they seem to have been of better Note among the Greeks and Latins, than the Rest; forasmuch as they are more frequently mentioned by their Writers, whether Historians or Poets.

But among the Sacred Writers, 3. there is more frequent mention made Of Kedar. of *Kedar*. The Prophet *Isaiah* speaking of the *Burden of Arabia*, expresses it among other Things, by the *fall of the Glory of Kedar*, *Isaiah* 23. 16. These People are also mentioned by



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Vol. I. *Pliny*, under the Name of *Cedreni* or *Cedareni*, and are placed by him next to the *Nabatheans*.

4. In the Place of *Isaiah* last cited, under the Burden of *Arabia*, there is also mention made of the *Inhabitants of the Land of Tema*; which *Tema* is reckoned also by *Moses* among the Sons of *Ismael*. 'Tis thought by some, that *Eliphaz* the *Temanite* mentioned in the Book of *Job*, was Prince of this Country; but it seems more probable, that he was a Descendant of *Esau*, by *Teman*, of whom hereafter. There is a City of this Name, mentioned by *Ptolemy*; and likely the same, which is called *Tamna* by *Strabo*.

5. Again, in the same Chapter of *Isaiah*, v. 11. we have the Burden of *Dumah*; whereby is probably denoted, the Nation or Family of *Dumah*, another of *Ismael's* Sons, mentioned by *Moses*. *Stephanus* the Geographer mentions a City in *Arabia*, called *Dumatha*, from this *Duma* as is likely.

6. As for *Jetur* and *Nephish*, two other Sons of *Ismael*, we read, 1 *Chron.* 5. 19. that the *Reubenites*, and the *Gadites*, and the half Tribe of *Manasseth* made War with them, and overcame them,

*Dwellings of the Ishmaelites.* 343

them, and dwelt in their Stead (i. e. Vol. I. in their Country) until the Captivity, v. 22. Whereby is confirmed, the Opinion of *Iturea*, a Country mentioned by St. *Luke*, being so called from *Jetur*, the Son of *Ishmael*.

The remaining Sons of *Ishmael*, we have no mention of, as to their particular Habitation in the Scripture; unless we will suppose, the City and Wilderness of *Kedemoth* (*Deut.* 2. 26.) to have taken its Name from *Kedemah*, the last of the Twelve Sons mentioned by *Moses*. 7.   
 Of the other Sons of Ishmael.

It remains only to observe, that as these People were from their Father denominated by the common Name of *Ishmaelites*; so from the Mother of *Ishmael*, *Hagar*, they were also denominated *Hagarens* or *Hagarites*. And under this last Name they are mentioned, even by Heathen Writers, some calling them *Agræi*, others *Agareni*. But though these Names may be used promiscuously, yet there seems to have been sometimes a Distinction made between them. Thus in *Psalms* 83. v. 6. among the Enemies of the *Israelites*, there are reckoned in the former Part of the Verse, the *Edomites* 8.   
 The Ishmaelites, otherwise called Hagarens.

Vol. I. and *Ishmaelites*; and in the latter Part of the same Verse, the *Moabites* and *Hagarens*. Now had the *Ishmaelites* and *Hagarens* always denoted exactly the same, there would have been no Occasion to have mentioned both Words. And therefore it seems probable, that by the *Hagarens* were sometimes denoted, some particular *Ishmaelites*. One might suppose them to be these that dwelt about Mount *Sina*, otherwise called *Hagar*, this Word in the *Arabian* Language signifying a *Rock*; and being by the *Arabs* peculiarly applied to Mount *Sina*, as a proper Name. But the *Ishmaelites* being joined by the Psalmist to the *Edomites*, and the *Hagarens* to the *Moabites*, thwarts the forementioned Opinion, and requires us rather to look on the *Hagarens*, to be such of the *Ishmaelites*, as were seated nearest to *Moab*; especially, if we add hereunto what is said, 1 *Chron.* 5. 19. *The Sons of Reuben, and Gadites – made War with the Hagarenes, &c.* To conclude with the *Ishmaelites*, Certain it is, that the *Arabians* do to this very Day value themselves, upon their being descended from *Ishmael*.

CH A R.



## C H A P. X.

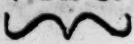
Of the Dwellings of Abraham's  
Children, by Keturah.

PROCEED we now to the Children I.  
of *Abraham* by *Keturah*, reckon- The East-  
Country,  
Gen. 25.  
6. what.  
ed up, *Gen.* 25. 1-4. And as to  
their first Settlement in general, the  
Sacred History tells us, that *Abraham*  
giving them Gifts, sent them away  
(while he yet lived) *Eastward*, into  
the *East-Country*, i. e. into the Parts  
of *Arabia* lying Eastward. And ac-  
cordingly here we shall find them,  
that are mentioned in the Sequel of  
the Sacred History, or by Heathen  
Writers.

Among the Sons of *Abraham*, by 2.  
*Keturah*, the principal in the Scrip- Of Midian.  
ture-History, are the Descendants of  
*Midian*, or the *Midianites*. It is agreed,  
that these (at least chiefly) settled  
themselves, to the South-East of the  
Salt-Sea, adjoining to the *Moabites*.  
Hence, whilst the *Israelites* lay en-  
camped at *Shittim*, we read, *Numb.* 25.  
1-6. that they committed Whoredom  
with the Daughters of *Moab*, and also  
one

Vol. I. one of them with a *Midianitish* Woman.  
 Hence, also we find *Moab* and *Midian* mentioned together as Neighbouring People, *Numb.* 22. 4. We do indeed read of the *Land of Midian*, lying in the Neighbourhood of Mount *Sina*; wherein *Jethro*, the Father-in-Law of *Moses* lived, *Exod.* 2. 15, &c. And accordingly we find a City called *Madana*, placed in these Parts by Hea-then Writers, near the Red-Sea. But this is not to be understood of the first Settlement of *Midian*; but that in Process of time, as his Descendants encreased, so they spread themselves further and further in the adjacent Parts, where they found Room; and so at Length spread themselves as far as to that Tract by the Red-Sea, where *Jethro* lived. And indeed it is probable, that the *Land of Midian* wherein *Jethro* lived, was not distinct or quite separated from the first Settlement of *Midian*; but lay so as to be contiguous, and so to be properly denoted, together with the other, under the one common Name of the *Land of Midian*; which may be better conceived by the Map hereunto belonging, than by Words.

Another

Another of the Sons of *Abraham* Vol. I.  
 by *Keturah*, was *Jocan*; who had   
 two Sons, *Sheba* and *Dedan*. Now <sup>3.</sup>  
 among the Descendants of *Cush*, men- <sup>Of Sheba,</sup>  
 tioned, *Gen.* 10. 7. we find two ex- <sup>the Son of</sup>  
 actly of the same Names. The not <sup>Abraham,</sup>  
 observing hereof, has occasioned some <sup>by Keturah.</sup>  
 Confusion in Writers, as to the assign-  
 ing of the first Settlements of these  
 People. We have above observed,  
 that *Sheba* and *Dedan*, the Descen-  
 dants of *Cush*, settled themselves in  
 the Eastern Part of *Arabia Felix*,  
 near to their Father *Raamah*. And  
 indeed 'tis easy to suppose, that these  
 having all *Arabia* then before them,  
 would choose the most Fruitful and  
 Pleasant Parts thereof to dwell in.  
 But *Sheba* and *Dedan*, the Descen-  
 dants of *Abraham* were to settle,  
 where they could find Room. And  
 therefore, since we are expressly told,  
 that their Settlement was *Eastward*,  
*in the East-Country*, i. e. in the East  
 Parts of *Arabia*; and since we find  
 both in the History of *Job*, mention  
 made of *Sabeans*, who most probably  
 lived in these Eastern Parts, and also  
 in Heathen Writers, a People of *Ara-*  
*bia Deserta*, called *Sabæ* or *Sabæi*; it  
 may



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Vol. I. may reasonably be concluded, that  
 ~~~~~ these were the Off-spring of *Sheba*,  
 the Descendant of *Abraham*.

4. In like manner, whereas in the  
 of Dedan, Scripture there is frequent mention  
 the Son of made of *Dedan*; whenever the Cir-  
 Abraham, cumstances of the Sacred Story, do  
 by Keturah. not agree to the Habitation of *Dedan*,  
 the Descendant of *Cush*, then they  
 are reasonably to be understood of  
 the Habitation of *Dedan*, the Descen-  
 dant of *Abraham*. And in this last  
 Sense, it seems proper to understand  
*Dedan* or *Dedanim*, in *Isai.* 21. 13.  
 and *Jer.* 25. 23. & 49. 7. because in  
 these Places there is mention made of  
 other People, or Parts of *Arabia*, too  
 remote from *Dedan* in *Arabia Felix*,  
 to be so joined together.

CHAP.



## C H A P. XI.

*Of the Dwellings of the Descendants of Lot, the Moabites and Ammonites.*

**H**AVING shewn the Habitations of **I.**  
 the Descendants of *Abraham*; Lot's two Sons, Moab and Ben-ammi.  
 I go on now to speak of the Habitations of the two Sons of *Lot*, *Moab* and *Ammon*. It has been above observed, that at the Destruction of *Sodom*, and the Neighbouring Cities, *Zoar* was spared at the Request of *Lot*, who had leave given him to fly thither for safety. But we learn, *Gen.* 19. 30. that sometime after *Lot* went up out of *Zoar*, and dwelt in the Mountain, and his two Daughters with him; for he feared to dwell in *Zoar*, and he dwelt in a Cave, he and his two Daughters. And here he had two Sons born to him, *Moab* the first Born, and *Ben-ammi* the Younger, the Father of *Ammon*, v. 37, 38. Now when these were grown up, they settled themselves in the adjacent Countries, depopulated by the Arms of *Chedorlao-*  
*mer*

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Vol. I. *mer* and his Confederates, in the War above-mentioned.

2. *Situation of Moab.* The First-born *Moab* settled himself in the Parts adjoining Eastward to the *Salt-Sea*, or *Lacus Asphaltites*, and in the Neighbouring Tract on the River *Jordan*, Eastward. For we plainly learn that great Part of the Kingdom of *Sihon*, King of the *Amorites*, did formerly belong to the *Moabites*, *Num.* 21. 26.

3. *Situation of the Ammonites.* The Younger Son, the Father of the *Ammonites*, seated himself in the Parts adjoining to *Moab*, Northward and Eastward. For 'tis evident from Scripture, that the *Ammonites* were formerly possessed of the Parts on the East of *Jordan*, about the River *Jabbok*, or of the Northern Part of that which was afterwards the Kingdom of *Sihon*. Compare *Num.* 21. 13. *Josh.* 13. 25. and *Judg.* 11. 13-23.

4. *A general Observation, in reference to the Settlements of the Descendants of Abraham and Lot.* I insist no longer on the Description of these Countries here, because it will be requisite to speak of them again hereafter, when we describe the Course of the Travels of the *Israelites* out of *Egypt*, into the Land of *Canaan*. However, I can't omit taking Notice here in general of the Dispen-



Dispensation of Divine Providence, Vol. I.  
in making Room for, and assigning  
the first Settlements of the several  
Descendants of *Abraham*, and also of  
his Nephew *Lot*. The Land of *Ca-*  
~~naan~~ *naan* was in due time to be the Pos-  
session of the *Israelites*, descended  
from *Abraham* by his Son *Isaac*, and  
Grand-son *Jacob*, otherwise called *Is-*  
~~rael~~ *rael*. To the South of *Canaan* settled  
*Ishmael*, in the Wilderness of *Paran*,  
to the West of Mount *Seir*; which  
was to be the Possession of *Esau*, the  
Brother of *Jacob*. To the East of  
Mount *Seir*, did the *Midianites* seat  
themselves, and the other Sons of  
*Abraham* by *Keturah*. To the North  
of these, did the two Sons of *Lot*,  
*Moab* and *Ben-ammi*; the Father of  
the *Ammonites* fix their Habitations.  
And 'tis remarkable, that Providence  
made Room for these Settlements of  
the Descendants of *Abraham*, (except  
the Settlements of the *Israelites*) by  
the great Slaughter of the Inhabitants  
of these Parts, made by *Chedorlaomer*  
King of *Elam*, and his Confederates;  
who likely carried away also a great  
Number of them Captive. And that  
we might be informed of the Hand of  
Provi-

Vol. I. Providence herein, seems to be one  
 ~~~~~ End of *Moses's* giving an Account of  
 the Conquest obtain'd by *Chedorlaomer*, over the former Inhabitants of  
 these several Countries; namely, of  
 the *Rephaims*, *Zuzims*, *Emims*, *Ho-*  
*rites*, and *Amalekites*; as we read,  
*Gen. 14. 5-7.*

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## C H A P. XII.

*Of the Land of Edom, or Dwel-*  
*ling of Esau.*

I.  
*Esau settles*  
*in Mount*  
*Seir.*

**H**AVING given an Account of the  
 Sojourning of *Isaac*, and of the  
 Settlements thereabouts made by the  
 other Sons of *Abraham*, and also by  
 the two Sons of *Lot*; I proceed now  
 to *Esau* and *Jacob*, the two Sons of  
*Isaac*, and so Grand-sons of *Abraham*.  
 And I shall speak first of the Dwel-  
 ling of *Esau*, the Elder Brother;  
 though not so much for this Reason,  
 as because he and his Family were  
 first settled in a fixt Habitation; where-  
 as *Jacob* and his Children were only  
 Sojourners for some Ages after, either  
 in

in the Land of *Canaan*, or in *Egypt*, Vol. I. or in *Arabia*. The Reason of *Esau's* separating so soon from his Brother *Jacob*, mentioned by the Sacred Historian, is this; that *their Riches were more, than that they might dwell together; and the Land wherein they were Strangers*, (i. e. the Land of *Canaan*) could not bear them, because of their Cattle. Therefore *Esau* went from the Face of his Brother *Jacob*, and dwelt in Mount *Seir*, Gen. 36. 6—9.

The former Inhabitants of this mountainous Tract, were the *Horims* <sup>2.</sup> *or Horites*, the Descendants (as is likely) of one *Hor* or *Hori*. And it is probable, that from him the Mountain was formerly called Mount *Hor*. For we read of a Mountain of this Name, by the Coasts of *Edom*, on which *Aaron* died, Num. 20. 22--28. It is therefore likely, that the whole Tract was formerly called Mount *Hor*; since we find, that the Inhabitants of all the said mountainous Tract, were formerly called *Horites*. The *Horims* also dwelt in *Seir*, before-time; but the Children of *Esau* succeeded them, when they had destroyed them from before them, and dwelt in

A a

their

The *Horims*, the former Inhabitants of this Tract.



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Vol. I. *their Stead*, Deut. 2. 12. From which Place it seems plain, that though *Che-  
dorlaomer* King of *Elam* had considerably depopulated this Country; yet the Remainders of the Inhabitants did at first oppose *Esau's* settling among them, till he forced them to submit to him.

3. Since also the same Text tells us, that the *Children of Esau succeeded the Horites*; there arises a Difficulty, how to account for this mountainous Country of the *Horites* being denominated Mount *Seir*, or the Land of *Seir*. From the mention *Moses* makes (*Gen. 36. 20, &c.*) of the Children of *Seir* the *Horite*, it seems probable, that as the Country itself, as well as the Inhabitants thereof, did take its most ancient Name from *Hor* or *Hori*, (a Name, which we find preserved among the Children of *Seir*, v. 22.) So in After-ages, but some time before *Esau's* settling there, it took the Name of *Seir*, from a considerable Person of that Name among the *Horites*. Whose Descendants *Moses* gives us an Account of in the latter Part of the same Chapter, where he gives us an Account of the Descendants of *Esau*;

Mount  
Seir,  
whence so  
named:

as

as being the principal Persons of the *Vol. I.*  
*Horites*, at the time of *Eſau's* ſettling  
 in that Tract. Add hereto, that  
 though Mount *Hor* might prima-  
 rily denote the ſame, as Mount *Seir*  
 did afterwards; yet this laſt Name  
 obtaining, the former was laid aſide  
 in general, and only retained to de-  
 note that Part of this mountainous  
 Tract, which is diſtinctly ſtiled Mount  
*Hor*, *Num.* 20.

As to the Situation of this Coun- 4.  
 try, it lay on the South of the *Salt* or *Dead-Sea*; extending itſelf from this *Situation*  
 Sea, to the *Red-Sea*, or *Arabian Gulf*. *of the*  
 For this is no other, than what we *Land of*  
 plainly learn from *1 King.* 9. 26. *Edom, and*  
*And King Solomon made a Navy of* *why ſo cal-*  
*Ships at Ezion-geber, which is beſides* *led.*  
*Eloth, on the Shore of the Red-Sea, in*  
*the Land of Edom.* Where we ſee it  
 plainly aſſerted, that *Ezion-geber* was  
 both *on the Shore of the Red-Sea*, and  
 alſo *in the Land of Edom*; and con-  
 ſequently, that the *Red-Sea* did come  
 up to the *Land of Edom*. And from  
 hence is to be deduced, the true Rea-  
 ſon of the *Arabian Gulf's* coming to  
 have the Name of the *Red-Sea*, this  
 (if rightly underſtood) denoting the

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Vol. I. same as the *Sea of Edom*, or *Idumean Sea*. For as this Country was called the *Land of Edom* from *Eſau*, who, for ſelling his Birth-right for ſome *Red Pottage*, was Nick-named *Edom*, that is, in the Hebrew Tongue, *Red*; ſo from the Country (as is uſual) the adjoining Sea took the Name of the *Sea of Edom*, or *Idumean Sea*. This ſome of the Greeks in Alluſion to the Signification of the Hebrew Word *Edom*, rendered the *Erythrean Sea*; which Word ſignifying *Red* in their Language, the true Original of the Name in proceſs of time being forgot, the latter Greeks, thought this Sea to have been ſo named from its being of a *Red Colour*; and ſo it came to be commonly called the *Red-Sea*. But of this more fully in another Place.

CHAP.



C H A P. XIII.

*Of the Sojourning of Jacob.*

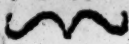
**W**E are now to proceed to the <sup>I.</sup> Sojourning of *Jacob*, the <sup>of Bethel.</sup> younger Son of *Isaac*. He being sent by his Parents to *Haran*, in *Padan-aram* or *Mesopotamia*, in his way from *Beersheba* thither, *lighted upon a certain Place, and tarried there all Night, because the Sun was set : And he took of the Stones of that Place, and put them for his Pillows, and lay down in that Place to Sleep.* In which Sleep he had a Vision, wherein among other Promises, God was pleased to renew to him that Signal and Evangelical Promise, which he had afore made to *Abraham* and *Isaac*, namely, that *in his Seed should all the Families of the Earth be Blessed ; i. e. that of him should be descended the Messias or Saviour of the World.* Hereupon, *Jacob*, when he awaked out of his Sleep, said, *surely the Lord is in this Place : — How dreadful is this Place ! this is none other but the House of God. —*

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Vol. I. *And he called the Name of that Place, Bethel, i. e. the House of God. Hence, the adjoining City which was at first called Luz, came afterwards to be called by the Israelites, and so in the Sacred History, Bethel. The taking of this City by the Children of Joseph, is related, Judg. i. 22---25. This same City was made Choice of by Jeroboam, for setting up one of his Golden Calves; whereupon the Prophet Hosea, alluding to the Name given it by Jacob, calls it Beth-aven instead of Bethel, i. e. the House of Vanity or Idolatry, instead of the House of God, Hos. 4. 15. & 10. 5. It, being within the Lot of Ephraim the Son of Joseph, belonged to the Kingdom of Israel, after the ten Tribes revolted from the House of David; and lay in the Southern Border of that Kingdom, not far from Jerusalem, Northwards. It was taken from the Kingdom of Israel, by Abijah King of Judah, and after that accounted as a Part of the Kingdom of Judah.*

2. *Bethel is the only particular Place, mentioned in the Account we have of Jacob's Journey from Beersheba, to Haran in Mesopotamia; which is the Country*

*Land of the People of the East, Gen. 29. 1. what.*

Country denoted, Gen. 29. 1. by Vol. I. the *Land of the People of the East.* 

After several Years stay at Haran, 3. *Jacob* being ill used by his Uncle and of *Gilead*. Father-in-Law *Laban*, takes an Opportunity to Steal away unawares to *Laban*, and so passing over the River (i. e. *Euphrates*) makes for *Canaan*. *Laban*, as soon as he came to understand that *Jacob* was gone, followed after him, and overtook him. But *Laban* being warned by God, not to do any hurt to *Jacob*, upon their meeting they made a Covenant one with another, and in Witness thereof they took Stones and made an Heap, and in token of mutual Friendship, they did Eat there one with another upon the Heap. Wherefore the Place was named *Gilead*, i. e. the Heap of Witness; and also *Mizpah*, i. e. a Beacon or Watch-tower; forasmuch as *Laban* said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my Daughters, or if thou shalt take other Wives besides my Daughters, no Man is with us: See, God is Witness betwixt me and thee, Gen. 31. 20, &c. That this was done in a Mount, we are expressly

A a 4 told,



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Vol. I: told, v. 54. And, from the Name given to the *Heap of Stones* aforementioned, the whole Mount or mountainous Tract hereabouts, was in after-times called *Galeed* or *Gilead* by the *Israelites*. It lies on the East of the Sea of *Galilee*, being Part of the Ridge of Mountains, running from Mount *Lebanon*, Southwards, on the East of the Holy Land; and it included the mountainous Region, called in the New Testament *Trachonitis*.

4. From the other Name given to the  
of Mizpah. fore said *heap of Stones*, the City or Town of *Mizpah* (mentioned in Scripture, and lying in this Tract, probably near the Place where the Heap of Stones was set up) took its Name. Hence we find it among the Cities, pertaining to the half Tribe of *Manasseh*, that settled in these Parts. Here *Jephtha* resided, but in after-times it was taken by the *Ammonites*; in whose Hands it was, when it was burnt, and utterly destroyed by *Judas Maccabeus*.

5. Laban and Jacob parting, the former returned into *Mesopotamia*, the  
of Mahanaim. latter continued his Journey to cross over the River *Jordan*, in Order to  
come

come into *Canaan*. Being gone some Vol. I. way, the Angels of God met him. And when *Jacob* saw them, he said, *this is God's Host*; and he called the Name of that Place, *Mahanaim*, i. e. *two Hosts* or *Camps*. For it is probably supposed, that the Angels might appear to him, as distinguished into *two Armies*, the better to defend him against his Enemies on all Sides. Hence, the City near this Place was afterwards denoted, among the *Israelites*, by the Name of *Mahanaim*. It was seated between Mount *Gilead*, and the River *Jabbok*, not far from this latter. By this were the Confines of the Tribe of *Gad*, and half Tribe of *Manasseh*, that was on the East of *Jordan*. It was a Place of great Strength, and therefore seems to be made Choice of by *Abner*, for the Seat-Royal of *Ishbosheth*, the Son of *Saul*, during the War between him and *David*. And for the like Reason, it seems to have been made Choice of for the retiring Place of *David*, during the Rebellion of his Son *Absalom*.

*Jacob*

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Vol. I. *Jacob* passing on forward, comes to the Brook *Jabbok*, which is by all agreed to run from the adjacent Mountains of *Gilead*; but some make it run into the *Sea of Galilee*, others into the River *Jordan*, below or South of that Sea.

6.  
Of the  
Brook Jab-  
bok.

7. *Jacob* having sent his Wife and Children, and all that he had over the Brook, was left alone on the other or North side of the Brook. And here it pleased God to appear to him, and to give him the Name of *Israel*, together with a Blessing; whence *Jacob* called the Name of the Place, *Peniel* or *Pennel*, i. e. the *Face of God*, because he had there seen God *Face to Face*. Hence, the adjoining Town was afterwards denoted among the *Israelites*, by the Name of *Pennel*; which, as is evident from the Circumstances of this Passage of *Jacob*, must stand upon or very near the Brook *Jabbok*.

8. It may be of good Use to observe here once for all, that by *God*, who is here and in other Places of Scripture, said to appear to the Patriarchs and other holy Men, during the times of the History of (what is commonly

By God,  
who appea-  
red to the  
Patri-  
archs, is to  
be under-  
stood, God  
the Son.



monly comprehended under the Name Vol. I.  
of) the Old Testament, is to be un-  
derstood, according to the general  
Doctrin of the Primitive Fathers of  
the Christian Church, *God the Son*;  
The Persons, whom I denote by the  
*Primitive Fathers of the Christian  
Church*, were such as lived in the very  
Age next to the Apostles, and some  
of whom actually conversed, and  
were instructed by such, as had been  
Disciples of the Apostles themselves.  
And therefore the said Fathers being  
all of them Persons of Integrity, and  
some of them, such as suffered Mar-  
tyrdom for the sake of Truth; it  
can't be reasonably supposed, that  
they would go to impose Forged  
Notions of their own upon Posterity,  
but did only deliver down to others,  
what they had received themselves,  
as the undoubted Doctrin of the  
Apostles, and especially of St. *John* the  
Evangelist, and beloved Disciple of  
Christ. Whence it appears, how de-  
rogatory to our Blessed Redeemer,  
how repugnant to the Doctrin of  
the Primitive Christian Church, and  
consequently, how much to be de-  
tested by all true Christians, is the  
Tenet

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Vol. I. Tenet of the Socinians or Unitarians,  
 or whoever else deny Christ to be  
 the *Very God of Very God.*

9. But to return to *Jacob*. From *Pen-*  
 of Suc- *nuel*, he journeyed to *Succoth*, and  
 coth. *built him an House, and made Booths*  
*for his Cattle : Therefore the Name of*  
*the adjoining Place or City, was called*  
*afterwards in the Sacred History, Suc-*  
*coth, i. e. Booths. It was seated not*  
*far from the River Jordan.*

10. Leaving after some time *Succoth*,  
 of E- *Jacob* passed over the River *Jordan*,  
 phrath. *and came to Shalem, a City of Shechem,*  
*which is in the Land of Canaan, and*  
*which is frequently denoted by the*  
*Name of Shechem alone. Here he*  
*bought a Parcel of Ground, of which*  
*we have spoken before. Hence by*  
*God's Appointment he went to Be-*  
*thel, where God again appears unto*  
*him. Thence he journeyed still South-*  
*ward, and when there was but a little*  
*way to come to Ephrath, Rachel fell into*  
*Travail, and had hard Labour, of*  
*which She died, being first delivered*  
*of Her Younger Son Benjamin. Here-*  
*upon She was buried in the way to Eph-*  
*rath, which is Bethlehem. And Jacob*  
*set a Pillar upon Her Grave. The*  
 Text

Text here expressly tells us, that this Vol. I.  
*Ephrath* (or, as it is sometimes called, *Ephratah*) was the same as *Bethlehem*, famous for being the Birth-place of *David*, but more famous for being the Birth-place of the *Son of David* according to the Flesh, our Blessed Saviour Jesus Christ. On which Account I have spoken of it in my *Geography of the New Testament*, Part II. Chap. 2. §. 3.

I have also observed in the same Chapter, §. 6. that among the remarkable Places shewn now a-days to Strangers, in the Road from *Jerusalem* to *Bethlehem*, the nearest to *Bethlehem*, is *Rachel's Tomb*. Concerning which the Reverend and Ingenious Mr. *Maundrel* observes, that though this may probably be the true Place of Her Interment, yet the present Monument can't be that which *Jacob* erected, it plainly appearing to be a Modern and *Turkish* Structure. That the Pillar or Monument erected by *Jacob*, was standing to the Days of *Moses*, we learn from this Chapter of *Genesis*, v. 20. There is also mention made of *Rachel's Sepulchre*, in 1 *Sam.* 10. 2. but whether the Pillar  
 or

II.  
 of Ra-  
 chel's Mo-  
 nument.



Vol. I. or Monument was then standing, can't  
 be inferred from what is there said  
 of it.

12.  
 Of the  
 Tower of  
 Edar.

After this, the Sacred History tells us, that *Israel journeyed, and spread his Tent beyond the Tower of Edar.* Where, by the *Tower of Edar*, some understand the Field near *Bethlehem*, where these Shepherds were keeping their Flock, to whom the Angels appeared, and gave Information of the Birth of our Saviour. And among others, one Reason that inclines them so to understand it, is, because the Word *Eder* or *Edar* does in the Hebrew Tongue denote a *Flock*: Whence the same, which is here rendred the *Tower of Edar*, is in *Micah* 4. 8. rendred the *Tower of the Flock*. But from this last Text others suppose, that by the *Tower of Edar* is to be understood some Place near *Jerusalem*; forasmuch as the *Tower of Edar* is here spoken of by the Prophet, as being *the Strong hold of the Daughter of Sion*.

13.  
 The Vale  
 of Hebron.

From hence, *Jacob went unto Isaac his Father, unto Mamre, unto Hebron*, where after some time *Isaac* dying, was buried by his two Sons, *Esa* and

and *Jacob*; the former of which re- Vol. I.  
turning unto Mount *Seir*, the Place  
of his Habitation, the other, *Jacob*,  
continued in *Mamre*, where *Isaac* afore  
sojourned. For the *Plain of Mamre*,  
was either the same with, or else a  
Part of the *Vale of Hebron*; from  
whence we read, *Gen.* 37. 14. that  
*Jacob* sent his Son *Joseph*, in Order  
to see how his Brethren did, that  
were gone to *Feed their Father's Flock*  
*in Shechem*, probably in the Parcel of  
of Ground which *Jacob* bought of the  
*Sichemites*.

*Joseph* being come thither, under- 14.  
stands, that his Brethren were gone *Of Dothan*.  
to *Dothan*. Whereupon he went after  
them, and found them at *Dothan*,  
*Gen.* 37. 17. This Place was seated  
about twelve Miles to the North of  
the City of *Samaria*, as *Eusebius* in-  
forms us. And in the Neighbourhood  
hereof, it was, that *Joseph* was sold  
by his Brethren to some *Ishmaelites*  
and *Midianites*, that came along from  
*Gilead*, being going to carry down  
Spice, and Balm, and Myrrhe into  
*Egypt*; who thereupon took *Joseph*  
along with them into *Egypt*, and Sold  
him

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Vol. I. him there to *Potiphar*, Captain of the Guard to *Pharaoh*.

15. In the next Chapter, viz. *Gen.* 38. we have Notice taken of some Transactions of *Judah*, the Son of *Jacob*; in the Story whereof there is mention made of *Hirah*, the *Adullamite*, and a Place called *Chezib*, and another Place called *Tinnath*, v. 1, 5, 12. *Hirah*, here called the *Adullamite*, was probably an Inhabitant of *Adullam*, a Town to the West of *Hebron*, and mentioned frequently in the History of *David's* Flight from *Saul*.

16. *Chezib* is only mentioned in this Passage of the Sacred History; it is said by *Eusebius* and *Jerom*, to have been situated near to *Adullam*, and to be then uninhabited.

17. The *Tinnath*, whither *Judah* went up to his Sheep-Shearers, is in all probability that mentioned as lying in the Border of the Tribe of *Judah*, (*Josh.* 15. 10.) and allotted to the Tribe of *Dan*, (*Josh.* 19. 43.) and mentioned in the Story of *Sampson*.

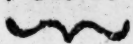
18. The following Chapters of *Genesis* are taken up, in relating the various Circumstances which befell *Joseph* in *Egypt*; how at length he came to be promoted



promoted there, to the highest De-Vol. I.  
gree of Honour and Power next to  
the King; and how he sent for his  
Father *Jacob*, and all his Brethren,  
and their Families out of *Canaan*,  
and settled them in the Part of *Egypt*,  
called the *Land of Goshen*. This is  
also called the *Land of Rameses*, Gen.  
47. 11. And the seventy Interpreters  
render *Goshen*, by *Ἡρώων πόλις Heroum*  
*urbs*, the same which by some Writers  
is simply called *Heroum*, and is, by  
the Consent of ancient Geographers,  
placed in the Eastern Part of *Egypt*,  
not far from the *Arabian Gulf*. So  
that from hence it may be well in-  
ferred, that the *Land of Goshen* was  
situated in the Easterly Part of *Egypt*,  
betwixt the River *Nile*, and the  
Town called *Heroum*; and conse-  
quently, that therein stood the City  
*Rameses*.

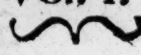
Within the same Country, or near 19.  
it stood the City *On*, of which *Joseph's* <sup>Of the City</sup>  
Father-in-Law was Priest, and which <sup>On.</sup>  
was called by the Greeks *Heliopolis*,  
*the City of the Sun*. And agreeably  
hereto it is thought to be the same  
with *Ir-cheresh*, mentioned by the Pro-  
phet *Isaiah*, ch. 19. v. 18. which is

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Vol. I. indeed rendred in our Translation,  
 *the City of Destruction*, but may be  
 rendred (as is observed in the Margin  
 of our Bible) *the City of the Sun*.

20.  
 Of Atad,  
 and Abel-  
 mizraim.

*Jacob*, upon his Death-Bed, charged  
 his Sons to Bury him, when Dead,  
*with his Fathers, in the Cave of Mach-  
 pelah*; for *there*, says he, *they buried  
 Abraham, and Sarah his Wife*; *there  
 they buried Isaac, and Rebecca his  
 Wife*; and *there I buried Leah*, Gen.  
 49. 31. Accordingly *Joseph*, accom-  
 panied not only with his own Bre-  
 thren, but also the principal Persons  
 among the *Egyptians*, attended his  
 Father's Corps to the Burying-place  
 bought by *Abraham*, and so belong-  
 ing to his Family. And *when they  
 came to the Threshing-floor of Atad*, they  
*mourn'd with a great and very sore La-  
 mentation*; *Joseph making there a  
 mourning for his Father seven Days*.  
 Hence the *Canaanites* called the Place  
*Abel-mizraim*, i. e. the *Mourning of  
 the Egyptians*; forasmuch as they  
 look'd upon the whole Company, by  
 Reason of their coming out of *Egypt*,  
 as *Egyptians*. Where this Threshing-  
 floor of *Atad*, or *Abel-mizraim* lay,  
 is not certain from Scripture; but  
 it

it is probable, that 'twas not far Vol. I.  
from the Place where *Jacob* was   
buried, and so not far from *Hebron*.

But though the particular Situation 21.  
of this Place, can't be inferred from *What is to  
be under-  
stood by be-  
yond Jor-  
dan, Gen.  
50. 10, 11.  
where Mo-  
ses proba-  
bly penned  
his Histo-  
ry.*  
what the Sacred History says of it;  
yet from thence may be well infer-  
red, whereabout it was that *Moses*  
penned his Sacred History. For  
we are told, *Gen. 50. 10*, that  
the Threshing-floor of *Atad* was be-  
*yond Jordan*; and likewise, *v. 11.*  
that *Abel-mizraim* was *beyond Jordan*.

Now, since it is absurd to suppose,  
(as some do notwithstanding) that  
the Corps of *Jacob* was carried into  
the Cave of *Mach-pelah*, such a  
round-about Way, as the *Israelites*  
went afterwards (for their Sin of Un-  
belief) into the Land of *Canaan*,  
namely, through *Arabia Petraea*, quite  
to the Eastern Side of the River *Jor-  
dan*; it remains to suppose, that these  
Places are said to be *beyond Jordan*,  
(not in respect of *Egypt*, whence  
*Jacob's* Corps was brought, but) in  
respect of the Place where *Moses* was,  
when he writ his History; which  
consequently was in the Country on  
the East of *Jordan*. Nor are there



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Vol. I. wanting other Considerations to confirm this Opinion. Now it being supposed, that *Moses* when he writ this historical Account, was on the East of *Jordan*; then it clearly follows, that when he says, that the Threshing-floor of *Atad*, or *Abel-mizraim* lay beyond *Jordan*, thereby is to be understood, that they lay on the West of *Jordan*; namely, not far from *Hebron*, as has been afore observed.

22. And thus I have gone through the  
*Conclusion.* Geographical Part of the First Book of *Moses* History, called *Genesis*; with which I shall conclude this First Volume.

F I N I S.

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A  
CHRONOLOGICAL  
TABLE  
OF SUCH

Remarkable Particulars as  
are contained in the  
Book of *Genesis* ; and  
the Times whereof are  
either in the said Book  
expresly mentioned, or  
else are plainly deduci-  
ble from what is menti-  
oned therein.

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Of the following

# T A B L E.

**I**T being a Method long since received among us Christians, to reckon our Years from the *Nativity* or *Birth* of *C H R I S T*, and consequently the Number of Years *from* the Birth of Christ (according to the common Computation) being well known among us ; hence nothing can give us a clearer Notion of the Time, wherein happened the Occurrences related in the History of the *Old Testament*, than acquainting us, how many Years *before* the Birth of Christ the same happened. For this Reason, to the *Years of the World* set down in the following Table ; I have adjoined also the Number of *Years before Christ*, respectively answering thereunto.

By this means may be easily known, how many Years ago, even from this present Time, any Particular mentioned



ed in the Table fell out, namely, by adding the *Year before Christ*, set down by the Side of the said Particular in the Table, to the *present Year of Christ*.

For Instance, the *Creation* is reckoned 3949 Years before  

$$\begin{array}{r} 3949 \\ 1710 \\ \hline 5659 \end{array}$$
 Christ; therefore 3949 added to 1710 shews, that the World was created 5659 Years ago, from this present Time

In reckoning the first Year of the World, or the Creation to be three Thousand nine Hundred forty-nine Years, before the common Year of *Christ's* Nativity; I follow the Opinion most generally received, which makes the common Epoch of Christ to fall in with A. M. 3950. In a late Edition of our *English* Bible, I find the Creation computed to be four Thousand and four Years, before the common Epoch of Christ, so that the Difference is about fifty Years.

As *A. D.* or *A. C.* does in short denote the *Year of our Lord, or of Christ*; so *A. M.* denotes the *Year of the World, or from the Creation*.

| Years of the<br>WORLD | Years be-<br>fore the<br>Common<br>Year of<br>Christ's<br>Nativity. | Remarkable Particulars.                                                                                                                                                                                              |
|-----------------------|---------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                     | 3949                                                                | The Creation of the World in six Days, <i>Gen. 1.</i> <i>Adam</i> created on the sixth Day, <i>Gen. 1. 26—31.</i> <i>Eve</i> formed out of <i>Adam's</i> Rib, <i>Gen. 2. 22.</i> The Fall of Man, <i>Gen. 3.</i> &c. |
| 130                   | 3820                                                                | <i>Seth</i> is born, <i>Gen. 5. 3.</i>                                                                                                                                                                               |
| 235                   | 3715                                                                | <i>Enos</i> is born, <i>Gen. 5. 6.</i>                                                                                                                                                                               |
| 325                   | 3625                                                                | <i>Cainan</i> is born, <i>Gen. 5. 9.</i>                                                                                                                                                                             |
| 395                   | 3555                                                                | <i>Mahalaleel</i> is born, <i>Gen. 5. 12.</i>                                                                                                                                                                        |
| 460                   | 3490                                                                | <i>Jared</i> is born, <i>Gen. 5. 15.</i>                                                                                                                                                                             |
| 622                   | 3328                                                                | <i>Enoch</i> is born, <i>Gen. 5. 18.</i>                                                                                                                                                                             |
| 687                   | 3263                                                                | <i>Methuselah</i> is born, <i>Gen. 5. 21.</i>                                                                                                                                                                        |
| 874                   | 3076                                                                | <i>Lamech</i> is born, <i>Gen. 5. 25.</i>                                                                                                                                                                            |
| 930                   | 3020                                                                | <i>Adam</i> dies, <i>Gen. 5. 5.</i>                                                                                                                                                                                  |
|                       |                                                                     | Years                                                                                                                                                                                                                |

| Years of the<br>WORLD. | Years be-<br>fore the<br>common<br>Year of<br>Chriff's<br>Nativity. | Remarkable Particulars.                                                                                         |
|------------------------|---------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| 986                    | 2964                                                                | <i>Enoch</i> is translated,<br><i>Gen. 5. 25.</i>                                                               |
| 1042                   | 2908                                                                | <i>Seth</i> dies, <i>Gen. 5. 8.</i>                                                                             |
| 1056                   | 2894                                                                | <i>Noah</i> is born, <i>Gen. 5. 28.</i>                                                                         |
| 1140                   | 2810                                                                | <i>Enos</i> dies, <i>Gen. 5. 11.</i>                                                                            |
| 1235                   | 2715                                                                | <i>Cainan</i> dies, <i>Gen. 5. 14.</i>                                                                          |
| 1290                   | 2660                                                                | <i>Mahalaleel</i> dies, <i>Gen.</i><br><i>5. 17.</i>                                                            |
| 1422                   | 2528                                                                | <i>Jared</i> dies, <i>Gen. 5. 20</i>                                                                            |
| 1556                   | 2394                                                                | <i>Japheth</i> is born, * <i>Gen. 5.</i><br><i>32. compared with Gen.</i><br><i>11. 10. and Gen. 9. 22--24.</i> |
| 1558                   | 2392                                                                | <i>Sem</i> is born, * <i>Gen. 11.</i><br><i>10.</i>                                                             |

\* Though the Time of the Birth's of *Japheth* and *Sem*, is no where exprefly mentioned, yet it is plainly enough to be inferred from the above-cited Texts. For, *Gen. 11. 10.* we are told, that *Sem* was an Hundred Years Old—two Years after the Flood, which answers to the fix Hundred and fecond Year of *Noah*, inasmuch as the Text exprefly fays, that *Noah* was fix Hundred Years Old, when the Flood was upon the Earth, *Gen. 7. 6.* Wherefore the Hundredth Year of *Sem*'s Age, answering to the fix Hundred and fecond Year of his Father's, it follows, that *Sem* muft be born in the five Hundred and fecond Year of *Noah*. But now, *Gen. 5. 32.* It is plainly infinuated, that *Noah* began to beget Children, and confequently begot his eldeft Son in the five Hundredth Year of his Age; which eldeft Son muft be *Japhet*, fince *Ham* is exprefly faid to be the younger Son, *Gen. 9. 24.* and fince *Sem* was not born till the five Hundred and fecond Year of *Noah*. Years



| Years of the<br>WORLD. | Year be-<br>fore the<br>common<br>Year of<br>Christ's<br>Nativity. | Remarkable Particulars.                                                                                                                                                         |
|------------------------|--------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1651                   | 2299                                                               | <i>Lamech</i> dies, <i>Gen.</i> 5.<br>31.                                                                                                                                       |
| 1656                   | 2294                                                               | <i>Methuselah</i> dies, <i>Gen.</i><br>5. 27. The Deluge or uni-<br>versal Flood is brought<br>on the Earth, in the six<br>Hundredth Year of <i>Noah</i> ,<br><i>Gen.</i> 7. 6. |
| 1657                   | 2293                                                               | The Waters were dried<br>up from off the Earth,<br>and <i>Noah</i> goes forth out<br>of the Ark, <i>Gen.</i> 8. 13.<br>16.                                                      |
| 1658                   | 2292                                                               | <i>Arphaxad</i> is born, <i>Gen.</i><br>10. 10.                                                                                                                                 |
| 1693                   | 2257                                                               | <i>Salah</i> is born, <i>Gen.</i> 11.<br>12.                                                                                                                                    |
| 1723                   | 2227                                                               | <i>Eber</i> or <i>Heber</i> is born,<br><i>Gen.</i> 11. 14.                                                                                                                     |
| 1757                   | 2193                                                               | <i>Peleg</i> is born, <i>Gen.</i> 11.<br>16.                                                                                                                                    |
| 1787                   | 2163                                                               | <i>Ren</i> or <i>Regu</i> is born,<br><i>Gen.</i> 11. 18.                                                                                                                       |
| 1819                   | 2131                                                               | <i>Serug</i> is born, <i>Gen.</i> 11. 20.<br>Year                                                                                                                               |

| Years of the<br>WORLD. | Years be-<br>fore the<br>common<br>Year of<br>Christ's<br>Nativity. | Remarkable Particulars.                                                                                                                     |
|------------------------|---------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| 1849                   | 2101                                                                | <i>Nabor</i> is born, <i>Gen.</i><br>11. 22.                                                                                                |
| 1878                   | 2072                                                                | <i>Terah</i> is born, <i>Gen.</i> 11.<br>24                                                                                                 |
| 1948                   | 2002                                                                | <i>Abraham</i> is born, <i>Gen.</i><br>11. 26.                                                                                              |
| 1996                   | 1954                                                                | <i>Peleg</i> dies, <i>Gen.</i> 11.<br>19.                                                                                                   |
| 1997                   | 1953                                                                | <i>Nabor</i> dies, <i>Gen.</i> 11.<br>25.                                                                                                   |
| 2006                   | 1944                                                                | <i>Noah</i> dies, <i>Gen.</i> 9. 28,<br>29.                                                                                                 |
| 2023                   | 1927                                                                | <i>Abraham</i> departs from<br><i>Haran</i> , in order to go in-<br>to <i>Canaan</i> , being seventy-<br>five Years Old, <i>Gen.</i> 12. 4. |
| 2026                   | 1924                                                                | <i>Ren</i> or <i>Regu</i> dies, <i>Gen.</i><br>11. 21.                                                                                      |
| 2034                   | 1916                                                                | <i>Ishmael</i> is born, <i>Gen.</i><br>16. 3. & 17. 25.                                                                                     |
| 2047                   | 1903                                                                | <i>Abraham</i> and <i>Ishmael</i><br>circumcised, <i>Gen.</i> 17. 24,<br>25.                                                                |
|                        |                                                                     | Years                                                                                                                                       |

| Years of the<br>WORLD. | Years be-<br>fore the<br>common<br>Year of<br>Christ's<br>Nativity. | Remarkable Particulars.                  |
|------------------------|---------------------------------------------------------------------|------------------------------------------|
| 2048                   | 1902                                                                | Isaac is born, Gen. 21.<br>5.            |
| 2049                   | 1901                                                                | Serug dies, Gen. 11.<br>23.              |
| 2083                   | 1867                                                                | Terah dies, Gen. 11.<br>32.              |
| 2088                   | 1862                                                                | Isaac marries Rebecca,<br>Gen. 25. 20.   |
| 2096                   | 1854                                                                | Arphaxad dies, Gen.<br>11. 13.           |
| 2108                   | 1842                                                                | Esan and Jacob are<br>born, Gen. 25. 26. |
| 2123                   | 1827                                                                | Abraham dies, Gen. 25.<br>7.             |
| 2126                   | 1824                                                                | Salah dies, Gen. 11.<br>15.              |
| 2158                   | 1792                                                                | Sem dies, Gen. 11.<br>11.                |
| 2171                   | 1779                                                                | Ishmael dies, Gen. 25.<br>17.            |
| 2187                   | 1763                                                                | Heber dies, Gen. 11.<br>16, 17.          |
|                        |                                                                     | Years                                    |



| Years of the<br>WORLD. | Years be-<br>fore the<br>common<br>Year of<br>Christ's<br>Nativity. | Remarkable Particulars.                                                                                                                                                                                                        |
|------------------------|---------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2199                   | 1751                                                                | <i>Joseph</i> is born *.                                                                                                                                                                                                       |
| 2228                   | 1722                                                                | <i>Isaac</i> dies, <i>Gen.</i> 35. 28.                                                                                                                                                                                         |
| 2229                   | 1721                                                                | <i>Joseph</i> is made Gover-<br>nour over <i>Egypt</i> , <i>Gen.</i> 41.<br>41—46.                                                                                                                                             |
| 2238                   | 1712                                                                | <i>Jacob</i> goes down with<br>his Sons into <i>Egypt</i> , in<br>the second Year of the<br>seven Years of Famine,<br>( <i>Gen.</i> 45. 11.) at which<br>Time he was an hundred<br>and thirty Years Old,<br><i>Gen.</i> 47. 9. |
| 2255                   | 1695                                                                | <i>Jacob</i> dies, <i>Gen.</i> 47. 28.                                                                                                                                                                                         |
| 2309                   | 1641                                                                | <i>Joseph</i> dies, <i>Gen.</i> 50. 22.                                                                                                                                                                                        |

\* That *Joseph* was born this Year, is thus proved : His Fa-  
ther *Jacob* was an Hundred and thirty Years Old, when he  
went down into *Egypt*; which answers to A. M. 2238. *Joseph*  
was at that time thirty-nine Years Old. (For he was thirty  
Years Old when he was made Governour of *Egypt*, *Gen.* 41.  
46. After which came the seven Years of Plenty, *Gen.* 41. 53,  
54. and then in the second Year of Famine, his Father came  
into *Egypt*, *Gen.* 45. 11. being then, as is afore observed,  
one Hundred and thirty Years Old;) wherefore deducting  
thirty-nine from one Hundred and thirty, there remains nine-  
ty-one for the Year of *Jacob*'s Age, wherein *Joseph* was born.  
But *Jacob* being born, A. M. 2108, the ninety-first Year of his  
Age, answers to A. M. 2199, which therefore is the Year of  
the World, wherein *Joseph* was born.

---

An Alphabetical  
**CATALOGUE**  
 OF THE

Several Places, Countries, People, &c. mentioned in this  
 First Volume.

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